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THE

Missionary Magazine

AND

CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

FIFTY-NINTH GENERAL MEETING.

Again the friends and members of the Society have been permitted to unite in the hallowed engagements of its anniversary meetings. The impressive facts brought under review, in attestation of the advancing triumphs of the Gospel, in the heathen world, were received with the deepest solemnity and the most lively interest, while the numbers by whom the several services were attended supplied a decisive proof that the cause of missions continues to stand high in the affections of its friends. The sacramental and other special services, forming a solemn and suitable conclusion to the anniversary, were, as usual, productive of holy delight to all by whom they were attended.

MONDAY, May 9.

New Broad Street Chapel.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. R. W. McAll, of Sunderland, commenced with reading and prayer. Rev. Andrew Reed, B.A., of Norwich, preached from Psalm cx. 3. The service was concluded by Rev. J. S. Russell, of Yarmouth.

WEDNESDAY, May 11.

Surrey Chapel.—The Prayers were read by Rev. James Sherman. Rev. J. S. Pearsall of Bristol, prayed before, and Rev. J. Fleming, of Lancaster, after the Sermon. Rev. Samuel Martin preached from 2 Tim. ii. 5.

Tabernacle.—Rev. W. Bevan, of Wolverhampton, read the Scriptures and prayed. Rev. John Alexander, of Norwich, preached from John xii. 31, 32, and Rev. J. Glanville of Bristol, offered the concluding prayer.

FRIDAY, May 13.

SACRAMENTAL SERVICES.

Sion Chapel.—Rev. S. Curwen presided. Addresses and Prayers by Revs. S. Davis, B. Parsons, J. Pyer, R Saunders, and W. Tyler.

Craven Chapel.—Rev. T. Adkins presided. Addresses, &c. by Revs. S. Thodey, W. Isaac, W. Roberts, A. Johnson, J. Smith, and A. McMillan.

Surrey Chapel.—Hon. and Rev. B. W. Noel presided. Addresses, &c. by Revs. J. Reynolds, S. Ward, J. Wood, and W. Rose.

Islington Chapel.—Rev. J. STOUGHTON presided. Addresses, &c. by Revs. S. S. ENGLAND, R. PORTER, W. ROBERTS, and W. SPENCER.

St. Thomas's Square Chapel, Hackney.—Rev. Dr. COX presided. Addresses, &c. by Revs. J. H. PARKER, E. STALLYBRASS, G. THOMSON, and W. KIRKUS.

Stockwell Chapel.—Rev. D. THOMAS presided. Addresses, &c. by Revs. J. ALEXANDER, T. DAVIES, R. CLAPSON, J. BUNTER, S. ELDRIDGE, and F. F. THOMAS.

Tottenham Court Road Chapel.—Rev. J. C. HARRISON presided. Addresses, &c. by Revs. A. JACK, J. HAYDEN, J. SIBREE, R. CUTHBERTSON, D. DAVIES, J. NUNN, and J. W. RICHARDSON.

Hanover Chapel, Peckham.—Rev. Dr. COLLYER presided. Addresses, &c. by Revs. J. SUGDEN, J. G. ROGERS, J. B. LISTER, G. ROGERS, and H. S. SEABORN.

Trevor Chapel, Chelsea.—Rev. Dr. A. M. BROWN presided. Addresses, &c. by Revs. R. MACBETH, T. ALEXANDER, and W. P. DAVIES.

Greenwich Road Chapel.—Rev. J. BURNET presided. Addresses, &c. by Revs. J. S. PEARSALL, H. MADGIN, T. TIMPSON, J. PULLING, E. DAVIES, and H. J. ROOK.

Eccleston Chapel.—Rev. T. STRATTEN presided. Addresses, &c. by Revs. J. S. RUSSELL and J. DAVIES.

Falcon Square Chapel.—Rev. Dr. ARCHER presided. Addresses, &c. by Revs. J. C. GALLAWAY, J. C. HOOPER, and R. E. FORSAITH.

Stepney Chapel.—Rev. S. MCALL presided. Addresses, &c. by Revs. J. E. RICHARDS, J. G. JUKES, J. SPENCE, and J. KENNEDY.

Kingsland Chapel.—Rev. P. THOMSON presided. Addresses, &c. by Revs. C. DUKES, R. CHAMBERLAIN, T. W. AVELING, and J. H. HUGHES.

Paddington Chapel.—Rev. Dr. HARRIS presided. Addresses, &c. by Rev. E. PROUT, W BEVAN, R. W. MCALL, and G. WILKINS.

New Tabernacle.—Rev. J. ROWLAND presided. Addresses, &c. by Revs. J. BULL, T. MANN, J. HOWELL, and I. VAUGHAN.

THURSDAY, MAY 12TH.—THE ANNUAL MEETING.

THE Fifty-ninth Anniversary of this Institution was held at Exeter-hall, on Thursday, the 12th instant. The weather was very propitious, and the large room was completely filled. At ten o'clock the Right Hon. the Lord Mayor took the chair. On the platform were observed—G. Hadfield, Esq., M.P.; J. Cheetham, Esq., M.P.; E. Ball, Esq., M.P.; T. Barnes, Esq., M.P.; J. Kershaw, Esq., M.P.; A. Pellatt, Esq., M.P.; J. Pilkington, Esq., M.P.; J. Perry, Esq.; J. Henderson, Esq.; N. C. Wells, Esq.; T. M. Coombs, Esq.; J. East, Esq.; Eus. Smith, Esq.; W. Flanders, Esq.; the Rev. Drs. Stowe, Morison, Burder, Campbell, Duff, Henderson, Harris, and Halley; the Hon. and Rev. B. W. Noel; Revs. J. A. James, G. Smith, T. Binney, J. Kelly, J. Stoughton, J. Sherman, &c. Letters were also read in the course of the meeting from T. Chambers, Esq., M.P., and from S. M. Peto, Esq., M.P., expressing regret at their inability to attend, the latter gentleman enclosing a cheque for £50 in aid of the Madagascar Mission.

The proceedings were commenced by the Rev. E. PROUT giving out the 21st Hymn, Missionary Collection, commencing,—

"Come let us join our cheerful songs,
With angels round the throne."

The Rev. JAMES ROWLAND having implored the Divine presence and blessing,

The CHAIRMAN rose and said:—I feel it to be a very great honour to be invited to preside at the Annual Meeting of the London Missionary Society. There is a charm, an indescribable charm, belonging to these meetings. Those who have been accustomed to attend them for a number of years, have felt the impression created by them to be unlike, to be deeper

and more interesting than almost any other produced upon the human mind. We have felt, whilst our hopes have been excited by expectations of large success, which the money expended, or the intelligence received, led us to anticipate, that, nevertheless, it was not by might, nor by power, but by the Spirit of God alone, that our operations could be successful. Not only so; but we cannot fail to remember scenes and circumstances that have passed; that our enjoyments and our anticipations were shared by men who are now engaged in the Missionary work, and waging war against idolatry and iniquity. We associate, also, with these scenes, many who are now in heaven, but whose memory will never be forgotten by us. These assemblies tend to promote a hallowed feeling upon the mind, to raise the heart in gratitude to God, and to make us feel, that, in His strength, we shall go on our way rejoicing. But we are not to listen to the statements made simply for the gratification they afford, or even the devotion they inspire; we should subordinate all to a firm resolution to consecrate ourselves to this work. If we are faithful, we may expect the blessing of God, and we shall go away from these Meetings more missionary in our hearts than before, linked in with all the great and good men whom we have sent forth to proclaim the Gospel of Christ, more in sympathy with the angels, who rejoice over those who are converted by our instrumentality, connecting ourselves with all the prophecies and all the promises of God, feeling that we have been to an assembly where the smile of His countenance rests upon us, and that it does so to invigorate all that is holy, and heavenly, and zealous, in the cause of Missions. Under the impression of such sentiments, our own religious principles become quickened, and all the obligations of the Gospel seem to have a stronger hold upon our minds and hearts. We act, or feel pledged to act, for this Society, under purer, stronger, and more religious feelings than ever; and it is in this way only that our usefulness will be perpetuated. The great distinction between our objects and those connected with humanity and beneficence, which seek to clothe the naked and feed the hungry, is, that all these duties may be performed, and the motives which induce us to make sacrifices for their accomplishment may result from mere emotional feeling, from the sight of distress, from that common principle of humanity that binds man to man; but f we would have the object of love contemplated by this Society exerting all its holy influence upon our hearts and minds, we must look to our own personal obligations to the Saviour; we must feel how much we are indebted to Him for our own salvation; and, associating the enlightening influences of the Spirit with our own conversion, realise that these, and these alone, will lead us to dedicate ourselves in heart, in mind, in property, and in intelligence, to the cause of the Missionary Society. I will now call on Dr. Tidman to read the Report.

The Rev. Dr. TIDMAN then read that document.

The ANNUAL REPORT of an Institution designed to bring the heathen world in humble trust and cheerful submission to the feet of Christ, must always include many sources of discouragement and obstacles to success. But the History of Missions supplies demonstration, that perseverance in holy labour, accompanied with God's blessing, will surmount the most gigantic difficulties, multiply its own resources, and secure motives new and irresistible to onward exertion.

Such has been the course of the LONDON MISSIONARY SOCIETY; and the Directors, in reporting its progress and sketching its prospects, this day, feel grateful to the Father of Mercies who has made their duty so easy and pleasant, as contrasted with the trials and discouragements of their honoured predecessors in its early years.

The days are yet present to the memory of many, when the operations of the Society made no demand on the patience of its assembled friends at this annual season, for its labours were then very restricted, and the results were all prospective: but the time has arrived when the entire time allotted to the present meeting would not be more than sufficient to present in ample detail its extended fields of effort, its varied labours, and abundant success. The

utmost attempt, therefore, of the Directors on the present occasion, will be to present, within the narrowest limits, a glance at the diversified labours of their Missionaries, prosecuted in Polynesia, Africa, the West Indies, China, and India.

Since the last Annual Meeting the mournful intelligence has arrived of the death of *Six* of the Society's devoted labourers.—Messrs. Anderson, Melvill, and Read, of South Africa, have been called full of years to their rest and reward; but Messrs. Passmore of Port Elizabeth, Shurman of Benares, and Wheeler of Kingston, have been summoned by their Divine Master from the field while yet in the strength and vigour of manhood.

The Rev. James Read was one of the Society's earliest Missionaries to South Africa. He accompanied Dr. Vanderkemp to that country in the year 1800, and down to the close of life, a period of 52 years, he laboured faithfully and with much success for the salvation of the Hottentots and other native Tribes; and although his latter days were greatly embittered by the destructive war with the Kaffirs, and by the criminal defection of many of the Hottentots, yet he had been permitted to witness, and in part to achieve, a wonderful and happy transformation both in the social and moral condition of the Aborigines of South Africa.

During the year the following additions have been made to the list of the Society's agents:—Revs. Samuel Hill, Calcutta; M. A. Sherring, Benares; L. Vallett, Bellary; W. Hillyer and A. Lindo, Jamaica; and H. Ingram, Berbice.

The number of Missionaries sustained by the Society during the past year is as follows:—In Polynesia, 32; in South Africa, 40; in the West Indies, 21; in China, 17; and in India, 60; making a total of 170 Missionaries, with their wives and children.

In addition to this goodly number of *Ordained* Missionaries, there are about 700 Native Agents, including Evangelists, Scripture Readers, and Schoolmasters, employed as auxiliaries at the various stations of the Society.

At the quarterly meeting of Town and Country Directors, held in July last, after an interesting conference on the case of faithful and devoted Missionaries who had been compelled by age or sickness to retire from active labour; it was Resolved,

"That the case of superannuated and disabled Missionaries be united with that of the "Widows and Orphans in the appeal for Sacramental Offerings in January next."

The Directors could not entertain a doubt that this additional claim, both on Christian justice and generosity, would be cheerfully acknowledged by proportionate liberality on the part of the contributing Churches. For the title of such claimants admits of no controversy: they have proved faithful and laborious in the service of their Lord, and having borne in the Mission field the heat and the burden of a long day, they are incapacitated for longer toil, and bending under the weight of years. *Eight* such disabled veterans require from the funds of the Society, either wholly or partially, the means of support. One of the number has been connected with the Society *fifty-six* years; a second, *fifty-two;* a third, *forty-eight;* a fourth, *forty-three;* and the average age of each of the eight individuals exceeds *seventy-five.*

This threefold ground of appeal was therefore addressed, in the month of December, to the Churches affiliated with the Society, and the Sacramental Offerings of the New Year, together with the yearly interest of the existing Fund, amounted to £1975 0*s.* 3*d.*

With this amount the Directors have had the gratification of contributing to the support of these *Eight* aged Missionaries, *Twenty-one* Widows, and *Seventy-three* Fatherless Children.

In the present very abbreviated recital of the proceedings of the Society during the past year, *its Labours will be classed* as they are common to the several spheres of effort; and to this brief enumeration will be added some *Special Cases of peculiar interest* affecting *particular* departments of the Mission field.

I. The Pastoral and Itinerant Duties of our Missionaries.—In connection with every Mission Station, almost without a solitary exception, there is now a Christian Church, composed of those who have been turned from dumb idols to serve the living and the true

God; and these babes in knowledge and strength are of course the first objects of affectionate solicitude to their fathers in Christ. In many instances the converts from heathenism are numerous, amounting to hundreds; and in all cases their character exhibits the imperfections inseparable from the early influence of those vices inherent in every form of paganism. It devolves therefore on the faithful shepherds who have led them into the fold of the Redeemer, with unslumbering fidelity to watch over the thoughtless and admonish the self-confident, to restore the wanderers and heal the diseased.

This department of duty they will rejoice to transfer to Native Pastors whenever the time shall arrive that it shall be practicable and safe; but the native Christians are but of yesterday; and, with some happy exceptions, they require both time and training for that maturity in knowledge and character necessary to render them Pastors and Teachers of their countrymen.

But, in connection with pastoral labour, our Missionaries deem it of paramount importance to make *extended Itinerancies* for the purpose of preaching Christ to the heathen: and thus the heavenly light is diffused from every centre of stated action over a wide circumference. The value of these itinerant labours cannot be over-stated; and the word spoken, or the tract left by the Missionary, in these visits of mercy, have been made the power of God to the salvation of many, who, but for these occasional efforts, would have perished in their sins.

The Rev. A. F. Lacroix, of Calcutta, in his journal of an extended Missionary Tour in Bengal, observes:—

"We were absent about a month, during which we visited, besides villages, seventeen large "towns, preaching several times in each of them to crowded audiences. About fifty English "and Bengali New Testaments, fifteen hundred Gospels, and four thousand tracts, were dis- "tributed by ourselves and Native Assistants. I look back on this trip with deep gratitude "to the Lord, who gave me such numerous and favourable opportunities to make known the "glad tidings of salvation."

As an evidence of the extreme ignorance and superstition of the people in a part of the country which he visited, Mr. Lacroix remarks:—

"On passing a respectable man's house, two aged women rushed out, and stood looking "most intensely at us. We inquired why they did so. They replied, 'You are the first "Europeans we ever saw, and we are now looking at you in the hope that such gaze on men "belonging to the caste of the rulers of this country will procure us some religious merit.'"

II. Second *only* in importance to the direct publication of the Gospel are the persevering efforts of our Missionaries for the Advancement of Religious Education.

Mission Schools have proved the most fruitful nurseries for the Church; and the fruits they have produced have been found the choicest in quality as well as the largest in amount. In many of these Seminaries the children are clothed and boarded as well as taught; and being altogether separated in childhood from the associations of heathenism, and surrounded by the benign and elevating influence of Christianity, as these early advantages have been sanctified by the grace of God, the Christian principles of the youthful converts have become fixed, and their habits matured; and by the force of example they have shone as lights in a dark place.

In estimating the results of Christian Education, it should be remembered, that in almost every instance of youthful conversion the test of sincerity is most severe; and this has often been sustained with a gentle but heroic constancy.

Since the publication of the last Annual Report, three more pupils in the Bhowanipore Institution, Calcutta, have taken up the Cross, and forsaken all for Christ. In these, as in former cases, the youth encountered from their heathen parents and relatives the most determined opposition. Neither fraud nor force was wanting to effect their malignant purpose; but all proved in vain, and Christian principle nobly triumphed.

The following narrative is selected from the last Report of that Institution:—

"On the day of the Public Examination, in December last, Surjo Kumar called upon Mr. " Storrow, and expressed a wish to become a Christian. Mr. Storrow was much pleased with " his conversation, and the state of mind he manifested; but from his youthful appearance, and " from a deficiency of Christian knowledge, it was thought advisable that he should still farther " study the truths and doctrines of the Cross. Being informed that, on stronger evidence of his " faith and knowledge, there was no doubt but what he would be received by the Missionaries, " reluctantly he went away, saying, with much apparent grief, 'You send me back to idolatry " and sin.'

"Some few weeks afterwards he returned to school, and subsequently visited Mr. Storrow " two or three times, on each occasion earnestly desiring baptism. His last visit, before leaving " home, took place on Saturday the 26th of June, when he was informed that on the following " Monday a meeting of the Missionaries would be held, and his case laid before them. He " stated that he had seen his horoscope, and by that ascertained that he had attained his ' majority, according to Hindu law, last April; and his father afterwards unwittingly con- " firmed the statement of his son, in the presence of several witnesses, saying to the Missionary, ' 'What, have I nourished him (his son) these *sixteen years*, and all for you?' Thereby " granting an important fact, which his friends endeavoured to deny on a subsequent oc- ' casion.

" The father of the youth having ascertained that the young man was in the habit of " visiting the Missionaries for religious instruction, gave strict orders to several members of " the family by no means to allow him to leave the house: but he contrived to elude the " vigilance of his keepers, and that same evening fled to Mr. Storrow for protection.

" The day following," writes Mr. Hill, " the young man was at my house for a few hours, " where he was visited by his father and one or two friends. They were offered chairs, and " a private room for conversation. This, however, they at first refused, stating they wished " to talk to him outside. But as we were fully aware of their real designs, they were " informed that they could only talk to him *in* the house, and at last they entered our break- " fast-room. It was painful to witness the mental agony and tears of the poor parent, who " begged and entreated his son to change his mind and return home again. The young man, " though much affected, remained firm to his new faith. After they had been left alone some " few minutes a scuffle was heard, and suspecting foul play, my brother went into the room " followed by some native Christians. They found the father endeavouring to strangle his " son, whose neck he had seized with both hands, and with so firm a grasp that the youth's " mouth was wide open and his eyes starting from their sockets, and himself unable to cry out " for help. Being released, Surjo fled up stairs with another individual, who informed me of " what happened. Being somewhat excited by the treachery of the parent, I asked, 'Where " is he who has dared to attempt such a deed?' but the poor young man replied: 'Oh! let " my father go. Do not do anything to him!' thus proving the strength of his affection for " one who had just made a cruel attempt on his life. When the father left, he said to my " brother, 'You cannot keep him long, for I will murder him.'

" Shortly afterward the young Convert was removed from my house, as it was not deemed " safe to keep him there, to one in town. During the whole of the week several attempts " were made to carry him off by force. On one occasion, the door of Mr. Storrow's com- " pound was broken open; and on another, Dr. Boaz was grossly insulted, and his life placed " in imminent danger, by the father and his attendants.

" But the Lord did not allow a hair of his head to be touched; and thus has He made the " wrath of man to praise him, and the remainder has He restrained.

" In a subsequent interview with the candidate," writes the Missionary, " I conversed with " him about his soul and the history of his conversion. He informed me that, in reading the

" Bible, he had been very much struck with this fact, that while all the Hindoo Incarnations " had been assumed for the most trivial objects, and the Incarnate Deities led lives of the " most degrading character and selfish wickedness, Jesus Christ, the Son of God, from pure " love to a sinful world, became incarnate that He might save them from hell."

Shortly afterwards this interesting Convert, and subsequently two others, his fellow-pupils in the Institution, were admitted to the church of Christ by public baptism.

In the department of *Female Education* the Wives of many of our Missionaries are diligently occupied, and God has rewarded their efforts with decided proofs of his approval.

Of the Girls' Boarding School at Calcutta, superintended by Mrs. Mullens, it is reported that "several of the elder girls have joined the church, and made a public profession of faith, which they consistently maintain."

Of the Female School at Madras, under the care of Mrs. William Porter, the last Report states:—

" The three young persons mentioned in our last year's Report as candidates for Church- " membership were admitted in the month of January. Two of these were supported by the " Juvenile Society in connection with Mr. Binney's Church. We have much joy in them all, " and cherish the hope that they may be enabled to witness a good profession before their " Christian and heathen connections.

" During this month *three more* of our elder pupils are to be admitted into the fellowship " of the Church, namely, Caroline and Naigum, supported by friends in Leeds; and Anna, " whose baptism was reported last year."

The Rev. Edward Porter, of Cuddapah, in reporting the progress of the Mission during the last year, supplies additional evidence of the value of such early Christian training, " Ten new members," he says, " have been admitted to the privileges of the Church, the majority of whom have been savingly impressed by the preaching of the Word, and the *instructions they have received in our Schools*."

The history of every educational Institution connected with our Missions affords similar proof of their efficiency; and the value of such results must not be estimated merely in their influence on the individual converts, as in a majority of cases they become in future years the Teachers of the young, and thus extensively diffuse the knowledge of the true God, and of his Son the Saviour of the world.

III. The suitable PREPARATION OF A NATIVE MINISTRY must also be classed among the primary and essential branches of Missionary service; and, to secure this important object, our Brethren labour with vigilance and discretion, zeal and perseverance.

To the self-denying toils and willing sufferings of Native Evangelists, a large proportion of the success already realized may be traced; and on an increase of their numbers, and a wide extension of their ministry, must the hope of the Church, under God, be founded.

The Directors are happy to learn that, of the six young Hindoos of high caste received into the Church in Calcutta two years since, *Four* have offered themselves and their services, in any department that may be deemed most suitable, to co-operate with the Missionaries in their works of mercy.

From the Seminary at Bangalore about *Thirty* students have been sent forth as fellow-labourers with our Brethren in Southern India; and from the Institution in Travancore a much greater number are now associated with our Agents in that province.

In Tahiti, six or eight of the young men who have enjoyed the valuable instructions of Mr. Howe are now ordained Pastors of the Native Churches, discharging their ministry with great Christian propriety, and to the edification and comfort of their Brethren.

The number of students in the Institution at Raratonga, under the care of Mr. Buzacott, is *Eighteen;* in that at Samoa, conducted by Messrs. Hardie and Turner, there are *Sixty-eight;* and throughout the several Islands of the South Pacific there are nearly three hundred

Native Christian Teachers, many of whom have often proved willing to lay down their lives for the sake of the Lord Jesus, and for the salvation of the savages and cannibals amongst whom they labour.

The total number of students in the different Institutions sustained by the Society is not less than One Hundred and Sixty.

IV. But however highly we may value other branches of Missionary labour, it will be readily admitted that, to render these both effective and permanent, the WORD OF GOD *must be presented to Converts from heathenism, and to heathen Nations, in their own Tongue.*

In this delicate and difficult task of Scripture Translation—a task requiring sound judgment no less than large attainments—our Missionaries have acquired honourable distinction, and have reaped a rich reward.

The importance and value of the Bible, faithfully translated and freely circulated, it is all but impossible to state.

When the Missionary has been silenced, or forced from the infant Church he has gathered to the Saviour, the Book of God has firmly sustained his faith and safely directed him in the path of duty: under its influence the Christians of Tahiti have been unseduced by the sophistries of Popery, and the converts of Madagascar have been unmoved by the terrors of persecution.

During the past year, our devoted Brother Robert Moffat, in South Africa, has continued (and as the Directors fear), at the peril of his health, to labour hard in the translation of the Old Testament into Sichuana. In India, Mr. Rice has rendered valuable aid in the revision of the New Testament in Canarese; and Messrs. Wardlaw and Hay have rendered like service in the revision of the New Testament in Teloogoo.

A Committee of our Missionaries in the Navigators' Islands have made great progress toward completing the Bible in the Samoan language, and several of the Sacred Books have been printed and circulated among the people.

Our learned Revisors in China have at length completed their arduous task. The New Testament, at a price not exceeding fourpence, is already printed; and the entire Bible will speedily be in the hands of the Chinese people, in a size so limited and at a cost so low, that would heretofore have been deemed incredible.

The sincere gratitude and exuberant joy with which the Native Christians of the Hervey Islands received the Bible, conveyed to their shores for the first time by the *John Williams*, is graphically presented in the following communication from the Rev. George Gill, of Mangaia:—

"At our services held on New Year's Day, 1851," he writes, "I had prepared the minds of "the people to expect the completion of the work, and proposed that, if practicable, those who "intended to purchase a Bible should without delay begin to procure the means of so doing, "by preparing their arrow-root or fishing-net. In a few months subsequently, I was much "gratified in receiving payment for sixty Bibles: this occurred in the month of June last; "for at that time we were daily expecting the *John Williams*, although, as you are aware, she "had not then left England. Her detention excited many fears and doubts in the minds of "our people; and, as week after week passed on, they would come to me full of anxiety and "fear on account of her delay. It was painful, and yet pleasing, to hear their various sur-"mises and conjectures: one would say, 'Perhaps Barakoti is dead.' Another would say, "'The Society cannot finish it. The translation is not completed. Our hopes will be dis-"appointed.' But when the vessel actually hove in sight, on the 1st of March last, their joy "was unbounded; and we were more than gratified in witnessing their diligence and zeal in "bringing the heavy packages over the reef through the surf. Every able-bodied Church "member continued to labour during the whole of two days, with great spirit and alacrity. "As usual, when natives are engaged in drawing or carrying heavy burdens, they encourage

" one another with the voice of song; it was so on this occasion: as they brought the cases " from the sea-side into our premises their hearts were light and joyous, as they sang in their " own language,

' The Word has come,
The volume complete;
Let us learn the Good Word,
Our joy is great!
The *whole Word* is come! The whole Word *is come!*'

" It was with great difficulty that I restrained them from breaking open the boxes. I had " obtained a specimen copy from Mr. Buzacott, and going in their midst I held it open before " them; and upon seeing it, they gave utterance to their feelings in a loud and long-continued " shout of excited joy and pleasure.

" Thinking it an occasion in which some more regular and special service should be held, " I announced that, on the Monday following, a public meeting should be held in the Chapel. " At an early hour our people assembled; and one case of Bibles having been carried into the " table-pew, several of our Church members addressed the meeting in many appropriate " remarks, rejoicing that the labours of our brethren Pitman and Buzacott had reached a " successful termination, and exhorting one another to receive this sure word of prophecy, " whereunto we do well that we take heed, as unto a light that shineth in a dark place. " After prayer the case was opened, and every eye directed with excited curiosity and " pleasure to its contents. The names of those who had previously paid for the book were " called over, and they came to receive it. I then suggested, that if any others had the means of " payment they might also come. I did not expect any that morning; but we were agreeably " surprised to see upwards of forty leave the Chapel, and run to their houses to bring their " fishing net and money: we waited for their return, and were engaged in this very interesting " meeting from six o'clock until nine o'clock, A.M. That day we received just £10 for " Bibles; and every day during that week our time was occupied in receiving net, arrow-root, " and money, to the amount of £40.

" At our Missionary Prayer Meeting, an aged disciple, whose remarks often instruct and " cheer my own spirit, arose and addressed us from the 5th of Job, 17—19. He said:—

" ' I have often spoken to you from a text out of other parts of the Bible which we had, " but this is the first time we have seen the book of Job in our own language. It is a new " book to us. When I received my Bible,' said he, ' I never slept until I had finished this " new book of Job. I read it all. O what joy I felt in the wonderful life of this good man! " Let us read the whole book. Let us go to the Missionary, by day and by night, and " inquire into the meaning of the new parts which we have not read. Let us be at his door " when he rises; let us stop him when we meet him, that he may tell us of these new books.' " And lifting his new Bible before the congregation, with the excited energy of a feeble old " man, he said:—' My Brethren and Sisters, this is my resolve. The dust shall never cover " my new Bible. The moths shall never eat it. The mildew shall never rot it. My light! " My joy!!' "

The best thanks of the Directors, and of all the Friends of the London Missionary Society, are due to the Committee of the BRITISH AND FOREIGN BIBLE SOCIETY for their continued generous assistance towards the translation and distribution of the Sacred Scriptures by our Missionaries. In addition to many former grants for like purposes, the Committee of that Institution has, during the last year, voted £850 toward the expenses incurred in the revision of the Old Testament in Chinese, and £500 towards carrying it through the Mission press at Shanghae. They have also printed and sent out 3000 copies of the New Testament to Tahiti, chiefly for the use of Schools: and they have distinguished the commencement of the

Year of Jubilee by carrying through the press an edition of 5,000 Bibles in Malagasy for the Christians of that Island.

The Directors are happy in expressing their confident anticipations, that the entire expense of the large editions of the Scriptures in Rarotongan and Samoan will be repaid by the people of those Islands, after the noble example of their fellow-Christians in Tahiti. From this and the neighbouring Islands upwards of £1,000 has been already remitted to the Bible Society; and large sums are now on their way from Rarotonga and Samoa, by the hands of the Rev. William Gill. The Directors record this fact as an evidence of the intelligent love of the people to the Bible, and as a source of encouragement to their generous Friends in Earl-street, who will thus be enabled, without additional claims on their Treasury, to repeat and to extend their labours.

Having thus briefly stated the several departments of the Society's operations, the Directors will now present to their constituents the prominent features in the history of its Missions during the past year. These include, as experience might lead us to expect, events both painful and gratifying—trials and obstructions, as well as facilities and encouragements.

Among the former must be stated:—

1st. The aggressions on the liberty and labours of the Society's Missionaries in Tahiti by the French Authorities in that Island.

By the treaty of the French Protectorate, forced upon the defenceless Queen in the year 1842, it was expressly agreed, that the English Protestant Missionaries should continue the exercise of their labours without molestation or hinderance. And although the British Government of that period, deeply to the regret of all friends of Protestant Missions, precipitately acquiesced in this act of French usurpation, means were promptly employed to obtain from the Government of France, distinct and positive assurances that the article of the treaty, which provided for the protection and freedom of our Missionaries, should be faithfully maintained.

Such assurances were explicitly given by the French Ministers in both Chambers; they were repeated to the British Ambassador in Paris and to the Earl of Aberdeen, at that time the Minister for Foreign Affairs; and subsequently they were printed and laid before Parliament by order of the House of Commons. But if the sincerity of the French Government in these promises be admitted, its inconsistency has been glaring; for, from the very commencement of the Protectorate, the several Governors have made gradual encroachments on the religious liberty of our Missionaries; have sought to circumscribe their influence with the Native Christians and to bring them under French control. By successive acts of authority the Chapels, Schools, and Mission Houses, *previously in the undisturbed occupation of the Missionaries*, have been made national property: the people have been prohibited from keeping these buildings in repair, unless so directed by the Government; and *virtually*, they have also been forbidden to contribute their free-will offerings to the support of the Mission. At length our Missionaries, who had always preached whenever and wherever duty dictated, were restricted to the superintendence of a single congregation; then their labours were confined to a limited locality; and finally, in 1852, they were required to renounce the election of the people, and to receive their pastoral appointment, *de novo*, from the secular chiefs of the district; such nomination being still subject to the approval or the veto of the French Governor.

Our Brethren felt that to submit to such unscriptural and unjust conditions would be to degrade their sacred office, and to become the mere creatures of the secular authorities; and as the immediate consequence of non-compliance with these requirements, they were not only deprived of the use of their Chapels and Dwellings, but were forbidden to remain in any part of the Island except at Papeete, the seat of Government.

Under these painful circumstances they made a respectful but earnest application to the

Governor to be allowed to preach to their former flocks in such private buildings as they might be able to procure; but even this request was refused: and unwilling to burden the Society with heavy expenses and yet continue inactive, *Four* of their number removed to the Society Group and to Rarotonga, to co-operate with their Brethren in those Islands, until they could ascertain whether redress would be granted for the injuries they have suffered, and security and freedom insured for their future labours.

These oppressive measures have been adopted under the semblance of laws passed from time to time by the Tahitian National Assembly; but the Native Chiefs who compose that body are but the mere instruments of French influence—influence exerted on their self-interest or their fears; and some of their Enactments, most obnoxious to the Missionaries and the Churches, are taken from the legal Code of France.

These laws, *made for the occasion*, are in gross violation of the Protectorate Treaty, and of the positive assurances of the French Government to the Government of our country; and it is obvious that they aggravate the acts of injustice in defence of which they are now pleaded.

The Directors have not failed, during the progress of these injuries, to make repeated representations to the successive Ministers holding the Foreign Office, urging their intervention with the French Government to obtain redress; and they have recently received, both from the Earl of Aberdeen and the Earl of Clarendon, positive assurances that immediate measures shall be adopted, with a view to obtain a fulfilment of the Protectorate Treaty which insured to British Missionaries unrestricted freedom in the exercise of their office.

Whether these coercive proceedings have been prompted by anti-English or by anti-Protestant feelings, it may be difficult to determine; but, in either case, it is gratifying to the Directors to state that the Native Churches and the Native Pastors hold fast the faith which they have learnt from the Word of God; unshaken by the sophistries, and unallured by the blandishments of Popery.

The Rev. William Howe, although forbidden to labour among the Native Christians, remains at Papeete, preaching to his Countrymen who reside there; having charge also of the Printing Press and the Bible and Book Depository, and assisting and encouraging the Native Pastors by his presence and his counsels.

2nd. Few events have proved so injurious to the social improvement of Heathen tribes and to the progress of Christian Missions as the recent War in South Africa.

Although the immediate occasion of this prolonged and deadly conflict reflects no honour on the foresight, the justice, or the magnanimity of the Colonial Government, the savage deeds of revenge and cruelty perpetrated by the Kaffirs upon every British soldier and every colonist who fell within their power, cannot be contemplated without the deepest pain and detestation.

The conduct also of that portion of the Hottentots who united with the Kaffirs in rebellion against British authority, appears no less infatuated than criminal; inasmuch as the Hottentots had heretofore suffered great injuries from their Kaffir neighbours, while from Britain they had received freedom with all its attendant blessings and prospective advantages. It must, however, in justice to many be stated, that although seduced from their allegiance for a moment, they afterwards proved loyal and brave defenders of the colony.

But if we must hold in abhorrence the barbarities inflicted by *Heathen savages* on our countrymen, what shall be thought of the following record of valour and triumph, written by a professed Christian and an English officer?

"The only occasion throughout the tedious campaign, in which the British succeeded in "surprising the Kaffirs, was on the open ground between the Keiskamma and the Fish River. "Here, on the 7th of June, about 600 were discovered in a body, and immediately charged "upon by Colonel Somerset. For a moment they showed a front, but their serried masses "were broken through, and trampled to the dust by the horsemen. Hotly pursued and hewn

" down at every step, they still threw showers of assagais, flying, meanwhile, so rapidly, that a " large number had well-nigh gained the shelter of the Keiskamma Bush, when Captain Hogg, " with a troop of the 7th Dragoons, interrupted their flight. Then, no longer attempting " resistance or escape, they strove to shelter themselves amidst the scattered clumps of grass " and brushwood, while their pursuers, weary of carnage, dismounted to breathe their tired " horses. At this moment a part of the Fingoe levies arrived on foot. Too late for the " fight, they were soon enough to vent their miserable malice on the people whom they feared " and hated. Lieutenant-Colonel Napier has given a fearful description of 'the ferocious " eagerness with which they searched among the tall grass and low brushes for their " crouching foes, mercilessly, and in cold blood, despatching them when discovered.' Some, " when they found their retreat completely cut off, committed suicide by severing their own " throats with the sharp edge of the assagai, to avoid the ruthless barbarities of the Fingoes. " No attempt whatever appears to have been made by the British officers to stop the wholesale " slaughter. One eye-witness, whose testimony is quoted by Lieutenant-Colonel Napier, " says, 'We could not, had we tried to do so, have put a stop to this pastime of the Fingoes, " for we had all dismounted, both horses and men being dead-beat, and completely done up; " and it is likely that if we could have put a stop to it, there were many present who might " probably not have taken the trouble to do so; for, disgusting as was the sight, we were all " well aware that the Kaffirs, under similar circumstances, would have treated us much worse: " and since the Fingoes were the scavengers, some thought it was a good opportunity to get " rid of a great deal of foul garbage and filth.' "

This deadly conflict has at length terminated, and terminated, as might have been foreseen, by the triumph of British Arms. The principal Kaffir Chiefs with their people have been driven out of their country, and their lands have been allotted to British soldiers and colonists; and on the widely-extended frontier there will be established military posts, from which the troops and the settlers are to guard the colony against the return of the exiled natives. Whether peace obtained on such terms and secured by such means will be permanent, time only can determine; but in mercy to the vanquished and outcast people, as well as for the honour of the British name, it may be hoped, that the authority hereafter administered under the new Constitution granted to the Cape Colony, may be so just and merciful that numbers of the Kaffir nation may seek its protection; and thus be brought again within the civilising and sacred influence of Christian Missions.

At the commencement of the war, the Kaffir Church and congregation at Peelton, under the care of Mr. Birt, and that at Knapps Hope, under Mr. Kayser, fled for refuge from the vengeance of their heathen countrymen, the former to King William's Town the latter to Hankey. At these Stations they have remained, cultivating the arts of peace and industry, and hoping for the day when they might return to their lands and rebuild their ruined houses and desolated sanctuaries. This hope now dawns upon these Christian refugees; the Rev. R. Birt, in a letter dated King William's Town, February 12th, 1853, writes:—

" With regard to the re-commencement of our work at Peelton, I would observe, that as " soon as peace is proclaimed, our people will be required to move out of this place by the " Government, a thing they ardently long for themselves. Peelton is the scene to which so " many are looking as a resting place from the political strife which has ruined themselves and " the land. It joins the land of the Slambies, and also that on which the ruined Gaikas are " to be placed, whose condition has rendered them, we trust, more disposed than heretofore to " listen to the Word of Life. Our people are willing to raise the Church at their own expense, " and I trust in great part the School-house also. They are in a condition to do much, both " for the advancement of civilization and Christianity in the land, and for the support of the " Gospel among themselves.

Nor was there ever a better prospect than the present for preaching Christ among the

" poor Gaikas. They are subdued in spirit, and have been led to reflect on what they had " heard in years that are past; and many long for the peace and the quiet of a Station under " the Word of God."

Although the Mission Stations of the Society throughout the colony have suffered, in consequence of the Kaffir war, some diminution in their temporal resources, and the men who entered the military levies have been exposed to the influence of the camp and the battle-field, yet these evils have been far less than might have been dreaded. Even at the Kat River Settlement, which for a time was a scene of desolation, the Rev. James Read has collected the scattered members of the Church, and re-commenced the Schools; and at every other Station, with the solitary exception of Theopolis, the believers have walked together in the fear of the Lord, and in the comforts of the Holy Ghost, and have been multiplied.

As an illustration, the following extract from the Report of the Rev. N. H. Smit, of Graham's Town, may be selected:—

" 'We are troubled on every side, yet not distressed; we are perplexed, but not in despair; " persecuted, but not forsaken; cast down, but not destroyed.' Surrounded by numerous " enemies, we have endeavoured to pursue, undismayed, our arduous duties; and, while man " has frowned, God has not withdrawn his loving-kindness from us, nor ceased to bless us. " So that, at the close of another year, we can again raise our Ebenezer, and say, 'Hitherto " hath the Lord helped us.'

" During the year, the usual services at this Station, both on the Sabbath and week evenings, " have been both continued and well attended; and though I cannot speak of 'dazzling success' " as the result of our efforts, I can yet express a confident hope that the Gospel has not been " preached in vain. Fourteen persons have been received into church-fellowship. The pre- " sent number of inquirers is nine.

" Our Annual Missionary Sermons were preached on the last Sunday in September; and " on the following Monday evening our Annual Missionary meeting took place, at which an " old and tried friend, Thomas Nelson, Esq., presided. The meeting was addressed by the Rev. " Messrs. Thomson and Read, myself, Mr. Edwards, and several of the natives. An excellent " spirit seemed to pervade the meeting, and the people appeared resolved to do all they could " to further the great objects of our Society.

" The contributions for the year amount to £92 16*s.* 6*d.*, being upwards of £12 more than " last year.

" Besides the above sum, about £45 have been contributed in Sunday and ordinance col- " lections; and from this have been defrayed all expenses incurred by repairs of Chapel, " School-room, and Mission-house, as well as all incidental expenses connected with the wor- " ship of God."

But beyond the *Colonial Boundary*, north of the Vaal River, three of the Society's Missionaries, and the several Native Tribes among whom they were stationed, have suffered grievous outrage and wrong from the Dutch Emigrants who have left the British territory, and settled in that country.

For several years these Boers have been in a state of hostility with our Government; more than once they have encountered our troops and our native allies in the field, and not three years since a high reward was set upon the head of Pretorius their leader. But suddenly, and to relieve a present difficulty with which the Colony was pressed, Instructions were given by Earl Grey to Major Hogg and Mr. Owen, Her Majesty's Assistant-Commissioners in South Africa, to negotiate a treaty of peace with these rebellious Emigrants, and to concede to them the country north of the Vaal River as the territory of the Free Dutch Republic. In this treaty no provision is made for the protection and freedom of the British Missionaries, some of whom had been labouring among the aborigines for more than twenty years; or for the numerous and prosperous Christian Churches at Kuruman and Lekatlong. In these negotiations

no allusion is made to such men as Robert Moffat, the Apostle of the Bechuanas, or to David Livingston, the intrepid and benevolent explorer of the north, nor to any of their Associates in labour; unless, *as the Dutch Emigrants affirm*, they were told by one of the Commissioners that "they might do with the Missionaries as they pleased."

By this Treaty the Boers engage not to reduce the natives to a state of slavery; but no security is given nor even asked for the observance of this provision: and the British Commissioners must have been more than usually credulous if they believed that this anti-slavery provision would be honourably maintained by the very men who had abandoned our Colony mainly because their Hottentot slaves had been emancipated by the justice and benevolence of Britain.

As the first-fruits of this ill-timed and dangerous recognition of the Dutch Republic, the emigrants, during the month of August last, attacked the native tribes, among whom Messrs. Livingston, Inglis, and Edwards severally laboured; the men were killed or compelled to flee the women and children were captured, the property taken as spoil, and their villages totally destroyed.

Dr. Livingston was absent from Kolobeng when these marauders attacked the chief Sechele and his people, but his house was broken open, his property stolen, his surgical instruments broken to pieces, and the books of his library torn to pieces and scattered to the winds.

Undaunted, however, by these acts of violence, and by the threatened vengeance of those bloodthirsty Emigrants, our Brother has again started for the North, in the hope of preparing the way for the introduction of the Gospel to its benighted and teeming population.

In the month of October, Messrs. Inglis and Edwards were summoned before Pretorius and other Dutch authorities, and put on their trial for having made unfounded reports prejudicial to the honour and welfare of the Free Republic. These alleged defamatory representations, on the part of our Missionaries, consisted in certain statements which they had made, to the effect that the Boers had bought and sold the women and children whom they had captured, and that in other respects they had treated them as slaves. On this charge they were pronounced guilty, and sentenced to be banished forthwith from the territory of the Republic.

On these acts of intolerance and oppression the Directors have thrice Memorialized Her Majesty's Government, seeking not only redress for the injuries already suffered by their Missionaries, but, with a view to their future safety and to the welfare of the native tribes, entreating a modification of the treaty with the Dutch Boers previously to its confirmation. They respectfully requested—

1. That the article by which slavery is prohibited might be more explicitly and forcibly stated, as well as more strictly enforced.

2. That the territory of the Dutch Republic, left by the Treaty vague and uncertain, should be accurately defined and restricted within certain limits; as the emigrant Boers at present claim authority over *the entire country northward of the Vaal River;* and thereby threaten to resist the progress of British travellers, and to annihilate the efforts of English Missionaries for the improvement and happiness of the aborigines.

3. That the Article by which the British Government engages not to enter into alliance with any native tribe may be cancelled; inasmuch as heretofore, such alliance with the Griquas and others has been the effectual means of defending the Colony against the attacks of the Dutch Boers; and because, for the British Government to refuse to form any such alliance hereafter, would in effect be to devote the Native Tribes to extermination.

To this application, the Duke of Newcastle, while courteously stating that the cases of complaint would be investigated by Sir George Clark, so far as might be practicable, *within the limits of the Orange River territory*, informed the Directors that the Treaty with the Dutch emigrants had been confirmed by the late Government; thereby precluding the expectation of future liberty for the British Missionary, or of freedom for the Native Tribes.

The grief and dismay with which our Missionary brethren beyond the colony regard the present prospects of Southern Africa is expressed by the Rev. H. Helmore, in a letter dated January 25th of the present year:—

"It is with peculiar feelings that I now sit down to write perhaps the last Annual Report of "this Station. The Trans-Vaal Boers are subjugating the Bechuana tribes to their iron yoke. "In pursuing their object three things seem to them necessary. First, The means of resist- "ance must be removed; powerful chiefs, such as Sechele, are therefore attacked. Secondly, "The means of independent subsistence must be taken away to render servitude necessary; "hence no pastoral tribe," however peaceful, is safe from their plundering Commandos. "Thirdly, the light of liberty must be extinguished; the doom of the Missionary is conse- "quently sealed. Mamusa is vacated—the Missionaries of Matebe and Mabotsa are driven "out of the country—Kolobeng is destroyed. Kuruman and Lekatlong are the only Stations "of our Society that yet exist in the Bechuana country. Alas! for the tribes beyond us, "still enshrouded in the black cloud of Heathenism.

"The subject is one of deep and general interest. Let it be fully comprehended and "clearly stated, and surely the sympathies of all classes will be engaged. Let the Politician "consider the probable result of a Boer Republic formed of such material, placed in so awk- "ward a position (locally), and related by blood to the majority of the colonial population. "Let the Philosopher and Merchant look at the obstacles which will now be thrown in "the way of future discovery and the advance of commerce. Let the Philanthropist consider "the misery and oppression inflicted on a mild and inoffensive people, by a body of men who, "till lately, stood in the position of rebels against the British Government. And let Chris- "tians decide whether or not the light of the Gospel shall be extinguished and the souls of "their fellow-men left to perish."

The Directors most cordially sympathize in this earnest appeal of their faithful Missionary. They cannot believe that the spirit of zeal and compassion which lives in our churches; that the love of freedom and of justice that pervades the public feeling of our country; or that the Legislature of Britain, which, in concurrence with the public will and by the willing sacrifice of more than twenty millions, decreed that every slave throughout the Queen's dominions should be free, will now permit the unoffending myriads of Southern Africa to be reduced to bondage, if not with our approval, yet with our connivance.

3. In turning from these occasions of regret and anxiety, the Directors have peculiar gratification in directing the attention of their assembled friends to the progress of THE GOSPEL IN WESTERN POLYNESIA.

Throughout the numerous islands forming the Society, the Hervey, and the Navigators' Groups, the idols have long since been utterly abolished, and multitudes of the islanders have been delivered from the powers of darkness and translated into the kingdom of God's dear Son. And now the Word of the Lord has gone forth, by the agency of Native Teachers, from these evangelized islands to the New Hebrides, and other islands of the West, where the people have for ages dwelt in darkness and the shadow of death.

From the year 1839, when Williams fell on the strand of Eramanga, the Missionary ship in her successive voyages has landed Native Teachers on various Islands, in the hope of conciliating their savage inhabitants by the exercise of Christian love, and explaining to their dark minds the peaceful character and influence of the Gospel. In no case have these messengers of mercy been more than tolerated; while, from some Islands, they have been compelled to flee; and, in others, they have been cruelly murdered and their bodies devoured.

The first *white man* who was allowed to remain for any lengthened period was the Rev. John Geddie, sent out by the Presbyterian Churches of Nova Scotia, who was landed by the *John Williams* on the island of Aneiteum, in the year 1848.

To afford some just conception of the degradation and cruelty of the natives at that time

the following passage is selected from the letter of Mr. Powell, one of our Missionaries, then associated with Mr. G.:—

"All the heathen customs are still practised here. *Eight* women, to our knowledge, have "been *strangled* during our residence. How many more it is impossible to say. The last I "attempted, though in vain, to save. Soon after I came here, there was a native very ill: "the poor creature was reduced to a skeleton. I found him lying outside his hut, his wife, "an interesting young woman, was sitting by his side. I administered a little medicine with "the design of abating the severity of his sufferings, but not with any hope of his final "recovery. In prospect of his decease, I requested Iata, the chief of the village, to forbid the "strangling of the wife, and he faithfully promised to do so; but it resulted as I feared. "About noon of the 23rd ultimo, our attention was suddenly arrested by the commencement "of the *death wail*. We knew whence it proceeded, and anxiety filled our minds for the "safety of the poor widow. I hastened to the spot. The corpse was lying in the open air, "surrounded by a number of women, who were rubbing it with finely-broken leaves, and at "the same time wailing in the most piteous manner. Tears were pouring down their cheeks; "many of them were pulling their hair in seeming excess of grief; while so deafening were "their lamentations and their shrieks, that I could not stand near them. I looked anxiously "around for the poor widow, but she was not there, and I hastened to a house where I hoped "to find her, but the search was vain. I returned to the place of weeping, and there she sat. "I said, 'This woman must not be strangled,' and several women joined me, and said, 'Oh "no, don't let her be strangled.' I commenced leading her away; but immediately several "young men, her relations, seized her, and attempted to lead her in the opposite direction. "One of these men pushed me aside, and held up his club in a threatening attitude, and by "this time another of her relations, a powerful young man, had seized her by the necklace, "and commenced strangling her therewith, as the proper instrument had been taken off the "neck. I made an attempt to interrupt the murderer; but he tried to kick me, and pushed "me aside with one hand while he held his victim with the other. Meanwhile several were "standing around with uplifted clubs, and one especially behind me ready to prevent "effectually any interference on my part. I called aloud for the chief to come and forbid it, "but in vain; and prudence dictated that I must stand aside, and allow the fearful scene to "procced, the particulars of which are too shocking to describe."

Such was the appalling statement of a witness in the year 1849.

On the 14th May, last year, the *John Williams* visited Aneiteum, and the Rev. Messrs. Murray and Sunderland, our Missionaries from Samoa, thus describe the wonderful and happy change, which, during the short interval, had by God's power and mercy been effected:—

"An amazing change has taken place since our last visit. Had there been two or three "Missionaries on the island instead of a solitary individual, it would have been very remarkable. "As it is, it is pre-eminently so, and appears very conspicuously to be 'the doing of the "Lord.' Less than three years ago a very slight impression had been made. Some four or "five individuals had begun to discover some signs of awakening interest, some indications "that the truth was beginning to take hold of their hearts; but the people, as a body, were "scarcely a remove from heathenism of the lowest grade. They were living in all the cruel, "degrading, and abominable rites and customs of Paganism, 'hateful and hating one another,' "'without God, and without hope in the world.' Now, in the neighbourhood of all the "Mission Stations, four in number, there are a goodly number who have abandoned heathenism, "profess themselves Christians, wear such clothing as they can procure, and steadily attend "upon the means of grace and instruction. At the principal Station, the Sabbath congrega- "tion averages 100. The average attendance at the daily schools is about 80. All are "striving with the utmost eagerness to learn to read. About half of those who attend the "Schools can read tolerably, and a considerable number quite fluently. They are all

" pledged to external conformity to all the requirements of Christianity. *A Church has been* " *formed*, consisting of 13 members—6 males and 7 females. These were baptized in the fore- " noon of the Sabbath we were privileged to spend at the island. In the afternoon they were constituted a Christian Church, and the ordinance of the Lord's Supper was administered to them. It was an occasion of thrilling interest. A number of the crew of the *John Williams*, with Captain Morgan, and our Samoans and Rarotongans, and one native of Savage Island, " united with us. It was not only the first time that the sacred ordinance had been ad- " ministered to the natives of this island, but to the natives of Western Polynesia. Aneiteum " and its little Church and its faithful Missionary have thus the honour of leading the way, " in the observance of Christian ordinances, among these extended and populous groups of " islands. Viewed in this light, the events of that Sabbath appear invested with the deepest " interest and importance; and, in the future history of this great division of the Polynesian " family, the transactions of the 16th of May, 1852, will occupy a memorable place and be " regarded with imperishable interest."

After giving a similar gratifying statement of the other Stations, Mr. Murray observes:—

" Mr. Geddie is of opinion that the happy change, now so extensively in progress, is not to " be traced *immediately* to his own labours, or those of the Samoan and Rarotongan teachers, " but to the influence, example, and efforts of a few of the natives themselves. Of these " there are six, who go out as evangelists, and instruct and persuade their fellow-countrymen " to be reconciled to God. They have clear views of the plan of salvation; they have warm " hearts; they are examples of what they teach, and they give themselves with great zeal to " the work of seeking the salvation of their countrymen. Of these, Waihit, the principal, " has been most extensively useful. He was a distinguished character in former days. He " was regarded as Governor of the Sea, and had, as was believed, the stormy element under " his control. When the island was last visited, less than three years ago, he was a fierce " and cruel savage. How amazing the change! What hath God wrought!

" It was not to be expected that so great a change would be effected without the occurrence " of much of a trying and painful character. In this respect the Aneiteum Mission forms " no exception to the general history of Missionary undertakings.

" One of the most serious occurrences in its history, was an attempt to *burn the Mission* " *premises, and with them Mr. Geddie and family.* This took place on the 24th Novem- " ber, 1850. A party of heathen natives proceeded to Mr. G.'s house during the night, and " set it on fire while himself and all his family were in bed. Providentially Mrs. G. had " been unable that night to sleep. Her attention was first aroused by the noise of something " burning, and the smell of fire. She alarmed her husband, who on proceeding to the part " of the house whence the smell came found it on fire. Happily there was little or no wind, " and the fire had not proceeded far, so it was soon got under by the assistance of the friendly " natives. On the following night an attempt was made to burn the Chapel. The Christians, " however, were keeping watch, and they gave chase to the incendiaries. The former were " greatly excited about the affair. They found out who were the guilty parties, but were " prevented by Mr. Geddie from inflicting any punishment upon them. They insisted, how- " ever, upon a public meeting being held with the heathen party, that they might, if possible, " prevent the recurrence of such deeds. The meeting was held, and was attended with the " happiest effects, for the heathen were made thoroughly ashamed, and the respective strength " of the two parties was ascertained."

The Journal of the Missionary Voyages contains other striking and delightful representations of the progress of the Gospel in other Islands of the New Hebrides; but, above all their Report of Eramanga will be read by all who knew and loved John Williams, with the deepest interest.

" We anchored in Dillon's Bay about noon on Saturday the 22nd May. As we approached

" the anchorage we saw numbers of natives on the neighbouring heights, some of whom " shouted and beckoned to us. Some swam off to us, and came on board without hesitation. " We were sorry to learn from them that the tribes in the immediate neighbourhood of the " bay were in a state of hostility, but in the afternoon we ventured on shore. We landed " near the spot where Williams fell. We made our way towards the memorable stream by " the side of which Harris was killed and Williams attacked. It is a beautiful place. The " stream is about 18 or 20 feet broad, and so deep that a boat might pull up it for some dis- " tance. It flows through a valley of considerable breadth, with a high ridge of mountains " on either side. We were all charmed with the beauty of the scenery.

" We returned on board, and there a very touching scene was witnessed. Mana, one of " the Eramangans who had been to Samoa, was standing with his New Testament in his " hand, surrounded by a group of his countrymen, who were listening with wondering interest " while he read and talked to them about Jesus. He was reading about his advent in the " flesh, and pointing to his hands and feet to convey an idea of his crucifixion, and to heaven " to indicate the place where he now is. Oh, when shall the mystery of the cross be indeed " unfolded to the poor degraded sons of Eramanga, and His blood made efficacious to the " taking away of their sins!

" Notwithstanding the unpromising appearances that met us on our first arrival, we suc- " ceeded in accomplishing the important object of our visit. We sent a messenger on Saturday " to the principal chief in the bay, requesting him to come to us on board the vessel. Early " on Monday morning he came round the bay opposite the ship. He had a large number of " attendants, perhaps not less than one hundred. He sent a messenger on board to request " us to send in a boat for him. The sea was very high, a strong wind having been blowing into " the bay all the night, and a very heavy surf was breaking all round the beach, so that a " boat could not go close in. We went as near as it was safe to do, and after some difficulty " managed to induce the chief to swim off to us to the boat; the chief of Punkar also swam " out to us. Punkar is the name of the part of the bay where Williams was killed. Having " got the two chiefs into the boat, we returned to the ship. We explained fully to them our " object. This we could do in a very satisfactory manner through the natives that had been " to Samoa. Having done this, they were asked whether they wished teachers to live among " them; whether they would protect them, furnish them with food, assist them in getting a " house, &c.; to all which inquiries they replied satisfactorily. The principal chief, when " further interrogated as to the probable safety of the teachers, in the event of our leaving " them, pointed to a lad, his nephew, but regarded in the light of a son, and asked if it was " likely that they would injure the teachers when his son was going with us; for it had been " previously arranged that the lad should go with us to Samoa. We were satisfied that he " was sincere, and would do his best to fulfil his engagement.

" With thankful hearts we made arrangements for landing two Teachers, with their wives, " natives of the Hervey Group. They are just such men as we should have chosen for the " arduous and hazardous, but honourable post; and it was their own chosen field. We " thought it well for them to spend a night on shore before landing their wives and property. " Accordingly they were landed towards evening. It was a deeply interesting sight to see " them receive apparently so cordial a welcome from the Eramangans, large numbers of " whom escorted them along the beach towards the place where they were to spend the " night.

" From what had already taken place, we anticipated, on the return of the Teachers, a good " report, and our anticipations were fully realized. On the morning of Tuesday the 25th, " we went in with the boat, and found that they had been very kindly treated, and that they " were fully satisfied as to the propriety of remaining. Kauiani came on board with them to " beg that a *Missionary* or Teachers might be brought to live with him when the vessel " returns. The other chief also expressed a wish for a Missionary. This he did spontane-

"ously. Thus there is a voice from Eramanga!—from Dillon's Bay!—from the very *spot* "*where Williams fell!* Surely that voice will not fall unheeded on the ears of British "Christians!"

Before this appeal from Eramanga could reach the Churches of our country, the Rev. William Gill, of Rarotonga, one of the companions of the martyred Williams on his last voyage to the Pacific, had pressed it with great earnestness on the friends of the Society in Sydney; and, with zeal and liberality becoming the occasion, they engaged to raise £600 towards enabling the Directors to send two European Missionaries to the people by whose misguided and cruel hands Williams fell.

But not from the blood-stained shores of Eramanga only, from *Lifu*, and *Mare*, and *Niné*, and other Islands of the vast Pacific, where native evangelists have already proclaimed the blessings of the Gospel, the loud cry of suppliant myriads is heard, "Come over and help us." Happy and thankful will the Directors feel if this urgent appeal is received and answered by the British Churches, after the generous example of their Brethren in Australia; that more labourers may be sent forth to reap the many fields of Polynesia which are white unto the harvest.

4th. The unexpected and cheering intelligence from MADAGASCAR, received at the commencement of the present year, has awakened not only in the minds of the Directors and their constituents, but of the friends of Protestant Missions universally, feelings of devout thankfulness and joy.

From the prevalence both of terrific storms and fatal disease on the coast of Madagascar, from the beginning of December until the month of April, no additional information could since reach England; but the facts already ascertained justify the expectation that, perhaps, *before* a band of faithful Missionaries can reach the island, a wide and effectual door of entrance will be set before them.

After *Fifteen years* of self-denying, yet willing service, the faithful Missionaries, who had lived and laboured for the salvation of Madagascar, were expelled the country, sorrowing most of all that they left their beloved converts as lambs among wolves. *Seventeen years* have succeeded, during which an uninterrupted course of stern and relentless persecution has been directed against the defenceless followers of Christ. But here is the faith and patience of the saints: against all their adversaries, He that hath loved them hath made them more than conquerors; and during this protracted reign of terror and of blood, their numbers have increased from tens to hundreds, from hundreds to thousands. Malignity and power have been exerted to give intensity to their varied forms of suffering. Hundreds have been degraded and impoverished, hundreds more have been doomed to slavery, numbers have been forced to drink the poisoned *tangena*, and between forty and fifty have suffered death for the sake of the Lord Jesus. Several of these martyrs died by the sword and the spear; others were precipitated from rocks and dashed to pieces in their fall; and four were burnt alive in the capital of Madagascar.

No page in the history of modern Missions is more instructive than the records of Madagascar: though deeply affecting to our sympathies, it animates our trembling courage, and gives assurance to our wavering faith.

Throughout the night of weeping, God has sustained His saints amidst all the cruel mockings and fiery trials which the power and hatred of their enemies could inflict; and, by their trials and their triumphs, He has taught us that His Word and Spirit can still work miracles in human minds, and give a martyr's faith to meet a martyr's doom.

Scarcely could the Church, in her primitive and purest age, glory in confessors and martyrs, who, with advantages so limited, and amidst sufferings so great, evinced trust and confidence in God's Word more firm, courage in His service more dauntless, or love to Chris more intense and triumphant, than the suffering believers of Madagascar.

And at length the faith and patience of the saints have triumphed! God has heard the

blood of His martyrs from beneath the altar, and to His persecuted Church there has arisen light in the darkness. The *only* child of the Queen, and heir to her throne, has learnt the faith in which the martyrs died; and the *only* son of the late Prime Minister (the bitterest foe of the Christians) has, it is reported, avowed himself the Christians' friend. To the young Prince has also been committed the Government of the country: while the son of Rainiharo (the late Prime Minister) has succeeded to his father's office.

This gratifying intelligence, received in the month of January last, while it encouraged the Directors to anticipate the early readmission of Christian Missionaries into Madagascar, constrained them also to make the best preparation in their power for the expected event. They issued, therefore, a special appeal to their constituents, soliciting the exercise of their liberality to enable them to renew Missionary labours in that country at the earliest period at which it should be practicable. This appeal has been met with promptitude and generosity; and, from the 1st of February to the 30th of April, the contributions received and promised to the Madagascar Fund exceed £8,500.

But, before attempting to carry into effect this important purpose, the Directors felt that they required *precise and certain information* relating to the present and prospective character of the Native Government; the actual state of Christianity in the island; and the possibility of securing for British Missionaries, not only admission to the country, but freedom and protection in the exercise of their office. On these points, the intelligence already received justifies the most cheering hopes; but the important interests involved, affecting property and life, and interests still more dear and sacred, constrained the Directors, as a first act of Christian discretion, to ascertain, with as much certainty as possible, the grounds on which they might rely for freedom of action and the prospects of success. Under this conviction they resolved, as a preparatory measure, to appoint an individual suitably qualified, who might visit Madagascar, where *alone* the information necessary can really be acquired; and they were led to make application to the Rev. Wm. Ellis to undertake this delicate service, from the assurance that his extended Missionary experience, his deep devotion to the object, and his characteristic prudence and discretion, qualified him in a high degree for the undertaking. They are truly thankful that Mr. Ellis promptly and cordially accepted the invitation: they devoutly regard it as a token for good, that God disposed his heart to meet the trials and perils of this temporary Mission, and that Mrs. Ellis and the several members of his family were willing to make the domestic sacrifices which it involved.

The Directors deem it also an additional cause for thankfulness that Mr. Cameron, one of the former labourers in the island, spontaneously expressed his willingness again to visit Madagascar. His knowledge of the country, of the people, and of the language, will render him a valuable coadjutor to Mr. Ellis, and the Directors therefore invited Mr. C. to proceed with him to the island, trusting that the same spirit of heavenly wisdom and holy love may attend the counsels and efforts of these respected Brethren.*

In closing this brief statement the Directors most earnestly commend the interests of the Society to the warmest affections, the generous support, and the importunate intercessions of its long-tried friends. Every year in its advancing history, as it presents new claims, supplies also additional facilities and stronger encouragements to enlarged exertions. Our Missionaries are entitled to our affectionate sympathy and liberal support; by their rectitude, their learning, and their disinterested love, these messengers of our Churches have shone among the heathen as the glory of Christ. The Churches gathered by their ministry, in zeal and liberality, are examples to ourselves. The evangelists these Churches have sent forth have proved angels of mercy with a giant's courage.

When this Institution was founded the heathen world in its appalling magnitude and unmitigated wretchedness was, with very limited exceptions, closed and barred against the

* Mr. Ellis embarked for Mauritius on board the *Indiana* on the 15th of April, and will, it is hoped, on his arrival at the Cape be joined by Mr. Cameron.

Christian Missionary ; but now that world of darkness is, with like limited exceptions, open for his entrance. Languages the most difficult, then all but unknown, have been acquired ; languages unwritten and unformed are now familiar ; and in many lands the absurdities of heathen philosophy have been exploded, and the abominations of idol-worship have vanished before the light and power of the Gospel of Christ.

From the darkest tribes and nations to which the Gospel has been sent, the brightest trophies of power and grace have been won by the Redeemer. Never did earth behold a spectacle more wonderful, or Heaven look down upon a sight more blessed than the cannibal of Polynesia, breathing the gentle amenities of holy love ; the Indian Brahmin and the Chinese philosopher sitting at the feet of Jesus ; or the degraded Hottentot and loathsome Kaffir, washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God.

In no solitary instance has the diligent and persevering Missionary lost his reward. Whithersoever he has gone to proclaim salvation by the Cross, the gracious Master whom he sought to honour has gone with him, and before his presence the loftiest mountain has become a plain, and the word of the Lord has had free course and been glorified.

How cheering is the present in contrast with the past ! and still more cheering as an earnest of the future !

Our fathers, under the discouragement of long-delayed success, nobly sustained their faith by the promises of God, and sought to cheer their friends, on these annual occasions, as they pointed here and there to the fair blossoms of hope ; but your Directors this day have presented the richest fruits of Polynesia and of Africa, of the East and of the West, reminding you that such fruits contain a reproductive power—a power ever self-extending and never to be circumscribed. The handful of corn on the top of the mountain, the spectacle of former years, already shakes like Lebanon, and what this day is thirtyfold shall become hereafter sixty, and sixty shall grow to a hundred, till the harvest of the world shall come.

For all that has been attempted, and for all that has been attained, let us gratefully acknowledge the almighty power and sovereign grace of God ; for neither is he that planteth anything, neither he that watereth ; it is God that giveth the increase.

And to stimulate our efforts, let us wait in faith and agonise in prayer till the Spirit be poured forth from on high. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth ; SO THE LORD GOD WILL CAUSE RIGHTEOUSNESS AND PRAISE TO SPRING FORTH BEFORE ALL THE NATIONS."

CASH STATEMENT.

The entire Income of the Society for the past year has been as follows :—

	£	s.	d.
Subscriptions, &c. in Great Britain, &c.	55,368	0	11
Legacies	3,519	12	10
Contributions raised at the Missionary Stations.....	12,933	7	9
Total.....	£71,821	1	6

In the first of these items are included Contributions for two special objects, namely :—

To enable the Directors to recommence the Madagascar Mission	£7,857	7	10
Sacramental Offerings for the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries	1,564	8	10
Making a total of	9,421	16	8
Leaving the *Net* Income for *Ordinary* purposes.....	62,399	4	10
The aggregate expenditure has been	£65,992	0	9

		£	s.	d.
Brought forward..		65,992	0	9
But this includes the following disbursements:—				
For the relief of the Sufferers in South Africa	£1000 0 0			
For the Madagascar Mission ..	279 15 6			
For the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries	1899 2 1			
		3178	17	7
Leaving the Net Expenditure.....		£62,813	3	2
Excess of Expenditure above Income		£413	18	4

NOTE.—*Commencement of a Reserved Working Fund.*

A practical difficulty has long been felt by the Directors in conducting the financial operations of the Society, arising, on the part of its Auxiliaries, from the want of regularity in remitting their several contributions.

In illustration, it may be stated, that, assuming the Annual Income of the Society from *Home* sources to be £60,000, not half that amount is usually received till within the last two months of the Missionary year, which closes March 31st. On the other hand, the payments of the Society are regularly made quarterly or oftener, and assuming these also to be £60,000, it follows that the sum of £45,000 will have been disbursed before £30,000 has been received.

For a series of years this has been the actual case, so that at the close of the third quarter, ending December 31st, the *excess in payments* has not been less than £15,000.

The Directors have employed their best efforts to secure from the several Missionary Auxiliaries an earlier and more regular transmission of their contributions; but this has been found generally to be inexpedient, and indeed in some instances impracticable; and they are convinced that no adequate relief from the difficulty can be expected from any such arrangement.

They were induced, therefore, during the past year, to consider the best *preventive* to this practical difficulty; and, as the result, they resolved to submit privately to a select number of the Society's generous and attached friends, the necessity of raising an adequate amount to be employed specially and exclusively as a *Permanent Working Fund.*

1st. They propose that this fund shall be invested in Government Securities in the names of Trustees appointed for this purpose.

2nd. That it shall be employed as necessity may demand in meeting the quarterly and other payments of the Society during that part of the year in which the ordinary receipts are insufficient to meet the claims.

3rd. That the total amount of such fund shall invariably be re-invested in the public funds, on or before April 30th in every year.

4th. That the fund shall be regarded as peculiar and sacred to the object for which it is raised, and shall, in no case, be permanently reduced for any purpose whatsoever.

The Directors have given the best proof of the importance they attach to the case, by contributing among themselves upwards of £1200 as the commencement of a reserved permanent working fund; and they indulge the earnest hope that they will receive the co-operation of practical and affluent Friends of the Society in carrying the design into full effect.

Although the fund described above forms no part of the annual Income of the Society, the Directors entreat the special attention of their friends to the subject.

The Rev. JOSHUA HARRISON said: Sir,—The Resolution which I have the honour to submit to the meeting, is—

"That the Report, of which an abstract has been presented, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this meeting, while expressing its high sense of the rectitude, zeal, and varied acquirements of the devoted agents of this Society in their several departments of Missionary service; and, while rejoicing in the blessed results of their extended labours, ascribes glory to God alone as the source both of their qualifications and their success."

Very few words indeed would be required to secure the adoption of this Resolution. The sentiment at the close of it expresses the feeling with which we ought ever to carry on the Missionary work; and the facts contained in the Report, themselves inherently important, have been so skilfully grouped by our admirable Secretary, that I rather suppose the Report will be the most interesting part of the present meeting. We need such facts as these, indeed, in order to keep alive the spirit of the Missionary cause in our hearts. I do not forget, that the present circumstances of the Society are very different from those of its earlier history, and are much less calculated to awaken deep and overwhelming emotions; for modern Missionary Societies took their rise in remarkable times, and were founded by remarkable men. The nations of the earth had been startled by the French Revolution, and the Churches of Britain had been roused from their slumbers by the preaching of Whitfield and Wesley. The nations began to speak of universal liberty, and the Churches to remember the prediction, that the world should be converted to God. It is true, that the numbers of those who had felt the power of evangelical truth were small indeed, compared with the multitudes who still held a dead and formal creed; but yet their faith partook of the freshness of recent revival and of the general ardour of the times. The foremost men among them,—men of piety, faith, and spiritual insight,—entered most completely into the grand idea of the Gospel, in the comprehensiveness and universality of its design, and in the blessedness of its individual results. They saw in it God's own provision for saving myriads of earth's population, and for gathering her discordant tribes into one vast harmonious family. Their resources were small, but their faith was great; feeling that none who realize the power of the Gospel can despise "the day of small things." It is true, that there were some who doubted, and who condemned the project as chimerical and absurd; but when the work was actually begun, doubt and condemnation gradually gave way to curiosity, ay, and to sympathy too. A few feeble men, leaving home with all its comforts, crossing the wide ocean to settle on distant and barbarous shores, sitting down among the people of a strange and wild land, and of still stranger and wilder habits, patiently labouring to acquire, and then to reduce to writing, a tongue which they had no interpreter to explain,—this was an enterprise so full of hardihood and of pure benevolence, that the coldest imagination was warmed and excited, and the stoutest objector found it difficult to withhold his aid. Soon information was brought of facts connected with Missionary operations, national customs, idolatrous peculiarities, mental characteristics,—and they all presented a scene so novel and exciting, that the interest was continually advancing, and the work of the Mission was nearest the heart of the Church. And then, as might have been expected, the agents of the different Societies, in their various labours, necessarily touched questions of an exceedingly delicate character,—questions which affected others besides religious men, and on which there were points of eager and sometimes of angry debate. In India the countenance given by Government to idolatrous practices, shocking in form and revolting in character, became the subject of earnest individual protest; and it was contended, that the Suttee ought to be abolished, and that British authority should not levy the toll at the festivities of Juggernaut. In South Africa a reckless disregard of the natives could not be witnessed with indifference by men of Christian philanthropy, and the voice of the dauntless Philip was raised in vindication of their rights. In the West India Colonies a base and inhuman traffic, which took the negro from his family and his home, exposed him to the horrors of the middle passage, and doomed him to perpetual bondage, was denounced by statesmen whose names are immortal, and who never paused until they had smitten the system to the dust. It was impossible that such a subject could be dissociated from the work of evangelization,—it was impossible that a minister of the Cross could be a silent witness of his people's wrongs. At all hazards, the truth must be spoken, the right must be done; and we cannot forget, that the Missionary became a martyr because he would be the friend of the slave. Thus, the most stirring questions of the day were connected with the Missionary enterprise, and kept alive Missionary zeal. But the very fact, that wicked and worldly men were defeated in their purposes by the labours of the Missionary, awakened their bitter and most implacable resentment. Had they been allowed to go

on in their plans without interruption, they would simply have looked upon him as a weak-minded and harmless enthusiast; but, when their ambition, their cupidity, their lust, were interfered with by his lessons, then they began to cast about to discover how they could check him and avenge themselves. Hence, accusations had to be met and rebutted; controversies of the most interesting kind were carried on; numerous publications issued from the press in the prosecution of the struggle; and a determination was formed in every Christian mind—a determination at once English and Christian—to stand by a noble cause all the faster because it was calumniated and abused. As a set-off against these accusations, news came from different Missionary stations, of the ingathering of converts from the north and the south, from the east and the west. Idols once venerated, but now forsaken, are sent home as trophies; and messages full of evangelical sentiment and of holy gratitude are conveyed to the Directors by those who once scarcely deserved to be ranked among men; and Christians at home exclaim, with joy and gratitude, "Now hath God granted to the Gentiles also repentance unto life."

And this was not the only way in which the Missionaries showed their indefatigable diligence. They were carefully engaged in translating the Scriptures into the dialects in which they preached; the natives were placed on the same level with themselves; and, instead of looking with wonder on a mysterious book whose characters they were unable to decipher, they could now "read in their own tongue in which they were born the wonderful works of God." And then, while the Scriptures were being circulated, numerous other works issued from the press, describing the habits, the language, the philosophy, and the religious belief of the natives —the wretchedness of heathenism,—the difficulties and dangers of Missionary life: so that men of science found in our Missionaries the most valuable coadjutors, and the ability and power of our agents were demonstrated before the whole world. But these stimulants have now, in some measure, lost their power. And yet, if the work is not now so novel or exciting, its intrinsic importance has not in the smallest degree abated. Its appeals to our principles and our consciences are as solemn, as impossible to be evaded, as in the days of our fathers. Oh say, then, ought not the zeal of the Church to be as rapidly progressive as ever? The interest which we take in the Missionary cause will be always proportionate to the interest we feel in the Gospel,—the love we bear to souls. I am quite aware that greater attention than ever is now directed to our home population —that our streets and alleys are visited, our hamlets and villages evangelized, and that there are many who suppose that this is the only proper work of the Church now. But let us never forget that the fulfilment of one duty does not exonerate us from the fulfilment of others—that the cherishing of one noble sentiment does but facilitate the cherishing of others. Our domestic affections are not enfeebled, but ennobled, when joined with patriotism; and our patriotism only assumes a nobler and loftier character when combined with universal benevolence. The Gospel has several seemingly incompatible features, which must be all harmonized, in order that its true glory may be displayed. It seeks to concentrate attention upon our own salvation; it seeks also to make us forget self, in aiming at the salvation of others. It declares, "If any man provide not for his own household, he hath denied the faith, and is worse than an infidel;" and it commands, "Look not every man on his own things, but also on the things of others." It bade its earlier messengers to preach repentance and remission of sins to all nations; but it most imperatively required them to "begin at Jerusalem." Its spirit is thus most intensely concentrative and most comprehensively universal. It is only when the Church demonstrates and illustrates the whole spirit of Christianity, that it shows itself full-orbed and complete, that it commends itself to every mind as the wisdom and the power of God. And there is another consideration which should keep alive the Missionary spirit among us. In the present day, when there is so much mental activity, and when every object of importance is exposed to the most keen and searching scrutiny, Christianity has not been overlooked by subtle minds, which are engaged in tracing its origin and examining its character, in order, if possible, to take it out of the sphere of the supernatural, and reduce it to the level of mere human philosophy. Now, from such attempts we have nothing to fear, if our religion be of a high and powerful character, but very much if it be low and feeble. The object of the Gospel is rather moral than intellectual; and, depend upon it, we require not so much a clear head as a pure and loving heart. It comes to us, not as philosophy, to cast light on certain abstract questions, but as a remedy for the cure of great moral evils; it aims not to stimulate and satisfy curiosity, but to sanctify and save the soul. And then, there is just one other feature that must not be overlooked in the present times,—and that is, the intensity of the commercial spirit. The master-passion of nations of old was war; the master-passion now, at least in our country, I think, is trade. The breaking up of the monopolies of the

East,—the removal of former restrictions,—the increased rapidity of transit,—the discoveries of the gold-fields of Australia, have given such an impulse to commerce, that, instead of being a dull, prosaic thing, very important but exceedingly unattractive, it now assumes grander importance, dazzles the imagination of our people, and throws them into the very fever of excitement. Enterprise is now displayed in discovering new channels of commerce ; expatriation is willingly endured to obtain more success in business. The members of our Legislature are beginning to become learned in matters of profit and loss ; the Budget is the most exciting measure of the session, and everything demonstrates that the commercial spirit is in the ascendant. Now, in this fact there is much to be thankful for. Nations are thus made to confer mutual benefit on each other ; the greatest guarantee is given for the maintenance of peace. But, after all, the spirit of trade, unless it be controlled and regulated by a higher spirit, does not call out the noblest qualities of man. Its main-spring is self-interest — without watchfulness, it is sure to beget luxury and self-indulgence,—at least it always has done so in the history of the world ; it fosters and encourages worldliness ; and, if ever it should become the strongest element in society, and, instead of being pervaded by Christianity, should itself infect the Church, then the benefits conferred with one hand will be far more than counteracted by the evils inflicted with the other. What we want, that the world may be converted, is, that this gigantic and commanding principle of commerce should be met and baptised by a principle equally world-wide in extent, but far more exalted in character—what we want is, a spirit to move and rule the energies of the Church as powerfully as the commercial spirit rules and stirs the energies of the world.

The Missionary spirit appears to me to be precisely this spirit. Catching its inspiration from the Redeemer himself, its scope is as extensive, its tone as benevolent as His. Like the commercial spirit, its sphere is the world; unlike that commercial spirit, its motto is not "yours," but "you." This spirit of the Missionary cause we earnestly pray may ever be the master-spirit of the world ; we pray that it may never be contaminated and enfeebled by other and lower elements, but, by pervading and impregnating these, may press them into its service : that so trade, with its power, instead of sliding down into a hardening, selfish thing itself, may be baptized with the spirit of Christianity, and become the warmest and strongest ally of that Diviner enterprise, whose proclamation is, and ever shall be, "Glory to God in the highest, and on earth peace, good will to men." Then there is another thought. We are committed to this enterprise, and we cannot go back. To use the quaint illustration of Fuller, "Many of our beloved and honoured brethren are gone down into the pit, and we have pledged ourselves to hold the rope." We must never let go the rope, or so slacken our hold as to break faith with our brethren abroad. To pause now, would be as if, when a breach were made in a citadel, the soldier were to lose heart and refuse to follow up the advantage : would be as if a life-boat had cleared the surf, and the crew were to slack their hands when, each moment, another and another passenger was being snatched from the wreck. No, my brethren, far more energy, far more faith, far more prayer is required, if we would not be unfaithful to God. Let me just advert to one or two points in the Report. Ought you not to feel admiration and gratitude when you think of the intrepid conduct of Tahiti, that will not yield, in spite of all the emissaries of Rome ? And then, must not our hearts be filled with gratitude when we feel that the death of "the noble army of martyrs" has now been avenged, not by killing with the sword, but by the landing on that little island of Eramanga, those who have taken possession of it in the name of Christ, and whose noble triumph may possibly be to see weeping at the name of Williams the very men who imbrued their hands with his blood. In South Africa the scene does look in many respects dark ; there are many things to make our hearts grieve. But still, if a cloud has come over that prosperous field for a time, it is not usual, I believe, for Christian love to lose its firmness in the hour of difficulty, or for Christian zeal to draw back when a little obstacle, or even a great obstacle, comes in its path. And then, when, sailing eastward, we come to that noble island to which every Christian heart has of late been directed, henceforth we shall never forget Madagascar when mention is made of the noble army of martyrs. When we think of the intrepidity with which they have held their faith amid most relentless persecution—of the zeal with which they have added to their numbers when confession was death—of the signal manner in which, according to our prayers, the tempest has ceased and the doors have been again opened, why, we must feel that Madagascar has added one of the brightest chapters to the history of the Church. Oh, how would our dear brother Freeman, if he had been alive, have rejoiced to go forth to that magnificent island; how would he have exulted in the restoration of Christian liberty, while setting forth the name of the Lord. But God has provided better things for him, and now, the work is committed to one no less tried, or known, or honoured, whose mission may God abundantly speed and bless. In India, through

the labours of the Missionaries, especially in education, a great impression has been made upon the people. "The whole fabric of Hindooism," says Mr. Js. Sewell, in a private letter to me, "is shaken to its foundation, and, though it is still held together, its fall cannot be long distant." May we live to see it. Ay, but in the meantime let it be our effort so to labour, that when the fall does come, the place of Hindooism may not be supplied with the cold and heartless theories of infidelity, but with the life-giving principles of Christian truth. And, then, think of China. In China there is more than a gleam of hope. When we think of the translation of the New Testament—and I hear that the translation of the Bible is nearly completed—when we think of the circulation of Christian tracts—of the labours of the Missionaries, who, amid much trial and sorrow, yet labour on with a faith that never falters, and a zeal that never tires, —Oh no, we cannot despair of China. Besides which, when we think of recent movements and changes; when we call to mind the fact, that institutions which have been fixed and steadfast for ages, are now shaken by political revolutions; when we remember that the minds of the Chinese seem now to be opening to new ideas, and dreaming of progress, who does not hope that every barrier will be swept out of the Missionary's path, that the whole empire will be opened to his labours, and that amidst the breaking up of old institutions, and the distrusting of old systems of belief, the Gospel, shining forth freshly and brightly in that vast empire, will emphatically "make all things new."

The CHAIRMAN said: I regret extremely that an engagement over which I have no control, in another place, will prevent my remaining any longer. My friend Mr. Barnes will occupy my place, and I wish him all the satisfaction which I should have anticipated for myself had I been able to remain.

The Lord Mayor then retired, and was succeeded in the chair by Mr. Barnes, M.P.

The Rev. Dr. STOWE, of the United States, on rising to second the Resolution, observed: Since the advent of Christ on the earth, numberless tribes and nations have risen from a savage state to a state of civilization and refinement; and every one that has been thus elevated has been so by the power of the Gospel of Christ. Since God made a manifestation of himself to man, no nation and no tribe could ever rise to civilization by any other means; for God will honour his own instrumentality. Wherever the question has been raised, "Shall we carry the word of salvation to a particular people?"— there has been unbelieving and questioning. When the Romans held this island of Britain, and when Britons were carried to Rome and exposed for sale in the public market, as Africans have since been exposed for sale in America, it was said by a great many learned men, "The Britons are not capable of civilization,—they were made for slavery." Worldly-minded men of that day said it was of no use to attempt to civilize Britain. But what worldly-minded men would not undertake or sanction, Christians undertook, in obedience to the command, "Go ye into all the world." They visited these shores; and what is the result? True, nothing looks more discouraging or more hopeless than an attempt to turn the naked savage into an angel of light. Yet the triumphs of Christianity among savages have always been comparatively its easiest triumph. The vices of civilization frequently interpose a greater obstacle to the Gospel than the vices of savage life. But, after all, what is great or small, what is strong or weak, when we have the arm of Almighty God on our side, and when he says, "Not by might, nor by power, but by my Spirit. Who art thou, O great mountain! Thou shalt become a plain." I once heard a chief of one of the tribes of American Indians give a minute account of the way in which the Gospel was introduced among his own tribe, and of the effect which it had upon his own mind and the minds of his people; and so graphic was the account that it appeared to me to afford quite a poetic illustration of the power of the Gospel in the human heart. He said, "My earliest recollections of life are recollections of suffering." He was the son of a distinguished chief, and himself succeeded to the chieftainship. When he was of the age of twelve or fifteen, he went on a war expedition with his father. The tribe were successful, having scalped and killed numbers of their enemies. They returned, and obtained a keg of whiskey to celebrate their triumph. They sat down on the shore of one of the vast American lakes, under the shadow of a hill which projected for some distance into the lake in the form of a promontory. There they had poured out libations to the evil spirit—the god of war; and they were about to commence drinking, when one of the Indian runners came hastily up to the old chief, and whispered something in his ear. The chief started, and told some of his men to cover the whiskey with a blanket, to prevent it from being seen. Looking round, he then saw two grave and venerable men coming round the shore of the lake. He knew them to be Christian Missionaries. They came to him and addressed him. They told him of the story of Christ, who came from heaven, not to destroy, but to save his enemies—not to kill them, but to give his life for theirs. The old chief threw his blanket over his head.

His son noticed that his frame was all convulsed. "I looked," said he, "under the blanket, to see what was the matter with my father, and there were big tears rolling down his cheek. I never saw a tear on his face before; it filled me with astonishment, and I could not conceive what had brought the tears into his eyes." Oh, it was the idea of the Great Spirit descending to earth in the form of man, not to destroy, but to save his enemies; and the same truth produced the same kind of effect on the whole of the war-party. The Missionaries said to the chief, "Will you go to our station, that you may there learn more about the love of this Great Spirit?" The tribe agreed to go. "And now," said the old chief, "take that barrel of whiskey and pour it into the lake." He knew that whiskey and the Gospel could not go together; he knew that such liquor had been the destruction of many of the tribes of that country. The order was obeyed; the whiskey was poured into the lake. It was about nine or ten o'clock in the morning, and the sun was rising with beautiful clearness over the surface of the lake, when the old chief, his son, and the two Missionaries, got into the first canoe, and then the whole of the war-party followed in another canoe, forming together a continuous line. As they were rowing over the lake, one of the Missionaries began singing this hymn:—

"Jesus, my all, to Heaven is gone,
He, whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way till Him I view.

"This is the way I long have sought,
And mourn'd because I found it not;
My grief a burden long has been
Because I was not saved from sin.

"The more I strove against its power,
I felt its weight and guilt the more;
Till late I heard my Saviour say
'Come hither, soul, *I am the way!*'

"Lo! glad I come, and thou, blest Lamb,
Shalt take me to thee, whose I am;
And I will tell to sinners round
What a dear Saviour I have found."

The Indians understood enough of the English language to get the import of the whole of this hymn. They had already heard the story of Christ, and so intensely interested were they, that their souls were filled with these new thoughts. No sooner had the Missionary sung the hymn, than they lifted their paddles, and said, "Sing it again." This was done, but even then they were not satisfied, and so the Missionaries, as they crossed the lake, sung repeatedly of what was uppermost in the minds of these savages—

"Jesus, my all, to Heaven is gone,
He whom I fix my hopes upon."

When they came to the other side of the lake, the dealers saw them with the Missionaries. The dealers said to the Indian chief, "Where are you going?" "I am going," he replied, "to hear about Him who came from heaven, to save his enemies." "You fool," said the dealers, "Do you know what these Missionaries mean to do with you? They have a large enclosure at the station, with a stone-wall; you can only enter by a narrow gate, and when they have got you in they will put combustibles round you, set fire to them, and, after burning you, take possession of your territory. That is what they mean to do with you." The Indians had heard that the whites had made aggressions on lands belonging to Indian tribes, and therefore the old chief felt anxious. "At any rate," said the old chief, "I will go and see." They were travelling two days to the Missionary station. When they came to it—to be sure, there was a large enclosure, and there was only one gate by which they could enter; but they had suffered so much previously, that they were somewhat careless about the result. The old chief, taking his son aside, said to him, "Do you and the rest lie down in yonder swamp, and if anything happens to us hasten back to the village, and take care of the women and children: but come here every day, in the afternoon, to see, if you can, what is going on." The Chief entered the Missionary station. The tribe came for two days, as he had directed, but all was quiet. When they returned on the third day, there was a sound of distress. "Oh," said the young chief, "I heard my father's voice as I never heard it before, crying earnestly for mercy,—I thought they were burning him. I rushed in with my companions, and found him on his knees in prayer, praying the Great Spirit to send down converting grace into his heart. As soon as he saw me, he clasped me in his arms, and he began to pray with me to the Great Spirit, and we rejoiced together in the hope of mercy. We then went back to the village; and, oh, what a change was produced! The women and children were all gathered around us, and we told them the story of Him who came down from Heaven to save His enemies. We had the hymn, 'Jesus, my all, to Heaven is gone,' translated into our own language; we had portions of the Testament also translated; and all my recollections of life from that time are recollections of joyousness; while the prospect of the future became bright." He added some particulars with regard to his mother's dying of consumption. Previously, he said, when she was sick, there was no care either for her body or her soul; but now she was taken care of, and as long as she had her voice, she was often heard singing, "Jesus, my all, to Heaven is gone." (Cheers.) Now this is the Missionary work. Is not this a work in

which we shall all rejoice when we come to eternity ; rather, is it not the only work in which we shall then rejoice ?

The Resolution was then put and carried.

The Rev. T. Binney, after offering some remarks, in a humorous strain, upon the extraordinary pressure of engagements to which he had been exposed since Professor Stowe and Mrs. Stowe had been guests in his house, proceeded to move,—

"That this Meeting hereby records its special gratitude to God for the triumphs of his mercy among the barbarous tribes of Western Polynesia, and in sustaining and increasing his suffering Church in Madagascar, during the protracted period of its persecution ; and the Meeting hails with holy joy the prospects of enlarged success which now invite the exertions of faithful Missionaries in these important fields of labour."

I have in a few words to present to you, and urge upon you this Resolution. When I received it I did not know what was meant by "the mercies of God among the barbarous tribes of Western Polynesia." I knew a little about the latter part of the Resolution, relating to Madagascar, but it was not until I heard the Report this morning, to which we listened in common, that I knew exactly what was meant with regard to Western Polynesia. I listened with great interest to that portion of the Report in which the subject was introduced ; and in order to make the few remarks which I am going to submit to you complete, and in order to touch upon both parts of the Resolution, I will just refer to one or two things which struck me in listening to the account. The first thing was, the idea of the Missionary ship going from island to island, dropping the native Missionaries. I don't know whether you were ever struck with the connexion between the work of the Gospel and seed. I remember that a very learned critic of the last century remarks, that he thinks, from a peculiar expression in the Greek text, that our Lord and his apostles had a vessel kept specially for their use. They had not a carriage, they had not any kind of vehicle upon land, but they had, probably, a boat, which was occupied in making excursions from one part of the lake to another. But the most interesting thing is the ancient, apostolic *Mayflower*. You all know, I suppose, that the *Mayflower* took the Puritan Fathers across the Atlantic, and, in them, carried the seeds of religion and of all civil and religious liberty in the West. You remember, too, the account of the Apostle Paul's going upon his second journey, going with Silas fishing, of Timothy going to Troas, of being joined by Luke, and then these four men getting into a little *Mayflower*, and crossing over to Europe. The first apostolic introduction of the Gospel into Europe —it had, I think, been introduced before, and carried into Rome, but not by the Apostles—the first apostolic introduction of the Gospel in Europe was effected by that little *Mayflower*, with those four men on board. The Apostle, the Evangelist,—the writer, I mean, of the Gospel—the Evangelists, in another sense—Timothy and Silas,—these four men were called by God, by a special mission, to a new sphere of labour in Europe ; and there they came,—Luke the type of the four Gospels, Paul the type and representative of the Epistles,—there they came into Europe, with all the seeds of our civilization, and our literature, and our struggles for liberty, and of everything that has made us what we are. And then, the last thing which I noticed during the reading of the Report, was the incendiary fire. I think it was typical. It seems a very good type—quite as good as many which people discover in many places. The opponents of the Gospel set fire to the property of the Christians. And what was the effect ? Why, as the light grew, it revealed many things ; and, among the rest, it revealed the minority of the heathen, and the little power which they had to oppose, even by numerical strength, those among whom the Gospel had taken root in the island. And thus, I apprehend, it frequently happens, that those who oppose the Gospel, misled by a self-deceiving subtlety, often do things which recoil on themselves, and only betray their own impotency and weakness. Let me now just recall to you a little about Madagascar. It has been referred to as a noble island. I confess that, lying as it does to the east of Africa, it appears to me the Great Britain of the African continent. It lies in relation to Africa just as this country lies in relation to the European continent ; a fine island, having in it a great abundance of raw material, natural and social, —raw material that may be wrought up into beautiful forms of commercial prosperity, and virtue, and advancement; the principal tribe, the Hovas, being reputed to be rather above the European standard in height,—robust, athletic, of noble bearing, having about them a great deal of the raw material of man which may be wrought up, by God's blessing on the instrumentality of the Gospel, into fine forms of humanity. The religion of these people, you know, was a gross and debasing superstition. They were under the influence of their necromancers,—the wise men, who appear to have understood priestcraft quite as well as many of a similar type in other lands. It appears that polygamy was allowed on a very extensive scale. There was slavery, and a slave-trade. Well, among these people, some forty years ago, or it may be a little more, there appeared a noble, great-minded man,—a man of great talents, and, I think, of large ambition. He conquered and subdued the

best part of the land. He used to collect into large meetings his conquered or submitting subjects. He used to take from them the oath of fidelity. He used to explain to them his laws; and he greatly reformed the laws that had previously existed, and showed great sagacity and political discernment; and thus he united under him a great mass of the population, the finest in the land; and he was the first that took the title of King of Madagascar. He abolished the Slave-trade, both internal and external. He punished with death either the bringing a slave into the kingdom, or the sending a slave out of it. He did not, however, abolish slavery itself; but I must say, from all that I can learn about the matter, that I think in Madagascar slavery seems to have existed in about the mildest form of that *venerable institution*. Now, Radama did a great deal previous to any of our Missionaries going there. He was, I tell you, a large-minded man, and had in view the improvement and elevation of his people; and he sent some of the native youth both to Paris and to England, that they might be instructed, and go back to be useful as reformers and elevators of society. It was quite to be expected that such a man (he looks to me like what we may call the Alfred of Madagascar) should have sagacity enough to discover the value of the Missionaries, when he came to understand their purpose and aim. And he did so; and I have no doubt that, previous to his own mind being enlightened, and his heart coming under the influence of the Gospel, he had sagacity enough to discover, that the Missionaries were bringing the means of elevating and improving the people, and assisting him in the great political object which he had in view. Well, I must not go into all the particulars of the Madagascar mission; and yet I do think it is right that we should have the minds of men stirred up by way of remembrance, that we may pass with intelligence such a resolution as this. Besides, it does appear to me, that what was done in Madagascar by our Missionaries, during the few years that they were there, is perfectly marvellous. From 1818, and up to 1828, six Missionaries, six Missionary artizans, and two Missionary printers, were sent; and during that time, they continued their labours under the auspices and with the encouragement of Radama. In 1828 he died or was poisoned; but if he was poisoned he died—and the Queen succeeding to his power, but under a bad influence, became opposed to Christianity; but still it was not till 1835 that the Missionaries were expelled; so that they still went on working during these later years, but not with the facilities and success of the former. Now, during that time, only think, they took a language which previously had only been heard, and they made it visible; they threw it upon paper, they reduced it to a written form, they composed elementary books for its grammatical teaching, they compiled a dictionary of the language in two volumes, they translated the whole of the Scriptures, printed, and published them; they established schools, they had four thousand children regularly under instruction in those schools. There was a great number of the people who learned to read without coming to school, by voluntary effort at home. There was a large number of them who learned the English language, as well as learned to read their own. In addition to all this, which Radama, simply as king of Madagascar, would have sagacity to appreciate and understand, God's blessing on their labours, as the Missionaries of the Cross, in preaching the Gospel, led to the establishment of two large Churches in the capital, and preaching stations round about. The Scriptures were circulated; meetings for prayer and religious teaching were held in various localities; and the press was continually at work, 25,000 Bibles and books of a religious nature were printed and circulated among the people. Then there came a night of weeping. The ferocity of the persecutor, at last unrestrained, Christian ordinances put down, Christian meetings prohibited, the profession of Christ treated as a crime, the Scriptures destroyed, the people impoverished, hundreds reduced to slavery, hundreds taking the spoiling of their goods, as you have heard; between forty and fifty being actually put to death—speared, poisoned, precipitated from a rock, dashed to pieces, burnt slowly alive. All this. And then there comes another change. Only before we pass to that other change, let us remember with gratitude what we have already heard!—how that, in the midst of that dark night, there was light, light, light! being sown by the hand of God in the thick darkness under persecution. Robbed, and spoiled, and trampled on, and buffetted, and threatened, the people still gathered together for worship, —in the mountains, in the valleys, in the dens and caves of the earth, they gathered together, these covenanters of Madagascar—they gathered together, and God blessed them; and they not only were thus instrumental in keeping up the warmth of their own piety, and preserving their own faith, but the work spread, and hundreds and thousands became Christians, under the pressure of that very persecution. "Light is sown for the righteous" in the darkness; and when the morning comes, it springs up, and the result is seen; and we see it now. Now, there is another change;—the Queen's son coming forth a Christian man; and now we find that the

ports are to be opened, the Missionaries re-invited ; those who had left the land to return; and we trust there is a day dawning, and that we shall see great results, by the blessing of God. In conclusion, then, let me just say how this thing shapes itself to me, and how one or two points of observation look out upon me from the whole matter. The first thing that strikes me is this,—that the Madagascar mission, in its prosperity, in the time of its success, does illustrate the spirit and aim of our Protestant Christianity—the spirit of a Protestant Mission. Our Missionaries go into these barbarous regions ; they take with them the printing press; they take with them the Word of God; they translate it ; they print it ; they publish it ; they circulate it; they bring the truth into contact with men's understandings; they educate and develop the intellect and the heart, and seek to produce, by the blessing of God, an intelligent faith, and to bring the soul into contact with truth. They are men of light—men with the printing press and the Bible ; and while they are doing all this, bringing God's divine thoughts, and the great facts of our redemption, and a personal Christ, as manifested in the Word of the Gospel, into close contact with the human soul and heart, they are, at the same time, using other means for the social improvement and civilization of the people. Now, Sir, I want you and this meeting to contrast that with two things. Contrast it, in the first place, with the efforts of philosophic philanthropists—men who talk very much about brotherhood, and embracing the world—all men brothers—and who show their own fraternal feeling by wishing all their brothers to get rid of God their Father, and of religion, which would unite their hearts together in real brotherly sympathy. But let that pass. These earnest men—men of action, men of movement, with brotherhood everlastingly on their tongues—who talk of elevating the people, civilizing and refining the people, " the Bible of science," and I know not what,—well, where are their Missions to the heathen ? Where are their men who will leave their homes, and their fatherland, and go and settle in barbarous lands, and embrace their black brothers, and sit down to translate and print, and work the printing press, and teach in the school, and all this to civilize and elevate them? They tell us that civilization is better than religion, or that civilization should go before religion. Well then, sir, in the name of God and truth, let them go and civilize the people, and let them go before us ; let us see whether these tender and philosophical philanthropists will be the John the Baptists to our Missionaries. We have not seen it yet. They can write poems, and talk great swelling words; but it is far better for a man to be a poem than to write one. Then we might notice the parallel between the state of things in Madagascar, and much of the phenomena of the early Primitive Church; the Gospel turning men from idols to the living God, giving them a firm faith in great truth, producing elevated personal virtue, sustaining them under persecution, and God at last visiting them. But all these things I pass by ; they have been touched upon, and I shall therefore, without further detaining you, conclude by saying, that it strikes me, looking at the matter, that we have in this Madagascar Mission, a proof of the vitality, the vital force that there still is, and as I believe ever will be, in Christian principles. I know that some philosophers talk of Christianity as getting old; they think that it has done its work ; and they have rather got beyond the question of John's disciples, and instead of saying to the Master —or rather, instead of saying to the Book, and saying to the system, what the disciples of John said to the Master, "Art thou he that should come, or look we for another ?" they have got beyond that, and are ready to say either, " Thou art that which should not have come," or " Thou art that which, having come and done what you came for, now we look for another." I expect they will look a long time before they find it. In spite of all that we can see and acknowledge here and there in the history of the Church, yet I maintain, that Christianity, as a form of religious thought, is the strongest thing on earth, the strongest thing in the world, the strongest thing in the mind of those nations that are the most distinguished for literature, and science, and force of character,—the commanding regal nations of the earth;—and when it comes into contact with these hearts, in such a place as Madagascar,—noble types of men,—men, as I tell you, with a vast deal about them of raw material of affection, and faculty,—when it comes directly into contact with their hearts, and they receive it as a direct gift from God out of heaven, it manifests its vital force ; and there it is, a living faith, a living power, sustaining the men under persecution, leading them to action, to convert others by their instrumentality, and to spread the truth in the midst of all their persecutions. And now it is coming forth again, and manifesting itself in the broad daylight of the world, as a thing that has this living power about it. I believe it has it. It will manifest itself everywhere so; and among ourselves, if the things that remain among us are looking as if they were getting effete, and beginning to die,—oh! let us remember, that there is a power up yonder, if we will but look up to it,—if we will but repent and do our first works, and faith be revived among

us, or it is a vital thing, instinct with the life and power of God.

J. Cheetham, Esq., M.P., said: The Resolution which I am called upon to second, sir, is one of a very pleasing nature. It seems drawn from the cheerful and very interesting and able Report to which we have listened. I think you have a right, meeting as you do at a time when there is such an improvement in the social condition of the community—your noble Institution has a right to call upon the Churches, and to ask them to increase their efforts, that your Directors may also increase their efforts in evangelizing the world. There has been one most cheering allusion in the Report, and that is to the state of Madagascar, and I only point to that to draw from it one inference. It recalled to my mind the early persecutions of the Christian Church; and no doubt it has done so to yours,—when the frail, delicate, and sensitive female was dragged before the Roman Consul, and simply asked, "Will you sacrifice to our gods?" she replied, "No." "Are you a Christian?" "Yes." "Then remove her to the stake." It recalls, too, the sufferings and persecutions of the Waldenses in the valley of Piedmont; or, coming to a later period, the noble sufferings of the Covenanters of Scotland. Yet there is one thing in which these Christians of Madagascar excelled all those examples. Those to whom I had referred had with them in their hour of trial and of suffering the consolations, and the advice, and the prayers of their pastors; but these Christians at Madagascar had none. Their pastors were banished from the land, and with them was solely left the reading of the Scriptures, and the influence of the Holy Spirit; and yet we find that they stood nobly; and not only stood their ground, but progressed in numbers; and, during seventeen years of continuous persecution, they maintained their faith, and their numbers widly increased. I say, sir, this spirit is one from which we ought to draw grounds for future encouragement and for greater exertion in this noble cause. It is true, there is one shadow over our success. The Report alludes to the state of our Missionaries in South Africa. A short time ago, sir, I was favoured with a letter from a colleague of Mr. Moffatt, who went from the district in which I reside. This letter was filled with a most alarming account of the proceedings of the Dutch Boers to which your Report has alluded. I could scarcely credit the statements there made. I could not conceive of Englishmen living at this time of day, under a professedly enlightened Government, which could not have been ignorant of missions and Missionaries—I could not conceive that the Missionaries there were left unprotected, and could have been so ill-treated in those Dutch colonies. When I went to town, I waited on the Under-Secretary for the Colonies, and with astonishment heard, that there was no protection; but I got, as we too frequently get in political interviews, no insight into anything like a profitable result. These, I say, are not things that we ought to tolerate; and I trust my honourable friends around me, after what we have heard of the unprotected state in which our Missionaries are, who may any day be turned adrift from those spheres of usefulness in which they have long laboured, will use means to protect them from the conduct of these Boers. I say that we, holding the position we do in the House of Parliament, ought to bring our Christian and our political influence to bear upon this state of things. I will not detain you longer, but just glance at one remark which was made in the exceedingly interesting speech of the gentleman who opened the meeting—I allude to the enlarged and widening influence of the commercial spirit. We ought to take advantage of those openings which are pointed out to us by Divine Providence, who is evidently, in his dealings with us, opening another world, and no doubt founding there a nation, which, Christianized by our labours, shall hereafter send out Missionaries to labour with you in this great cause. Well, sir, I was glad to find from the Report, that something of this kind had been done, that our Christian brethren at Sydney had raised for them the noble sum of £600 to aid you in your efforts; and as comfort, and convenience, and wealth will attend that colony, so I trust will their spiritual and social prospects be sanctified by the holy, evangelizing, and sanctifying principles of the Gospel, and that they at one distant end of the world, and we at another, shall unite in presenting to men the spectacle of Christians awake and alive to the great responsibilities of their position, and hastening onward and promoting the advance of that great day when all men shall acknowledge Christ from the lowest unto the greatest.

The Chairman then put the Resolution, which passed unanimously.

E. Ball, Esq., M.P. for Cambridgeshire, after replying to some observations from Mr. Binney, proceeded to remark: I used when a very young man to attend these meetings; and I think I owe much, if I have anything of God's grace, to what I heard and what I felt on those occasions. Does it not need much of the Holy Spirit to stand before such a vast and respectable assembly as this? Does it not need much of the Holy Spirit rightly to influence our minds in reference to that beautiful Report which has been read to us, telling us of God's infinite condescension in accepting our poor efforts? I think that

whilst we attend here to record our praises and thankfulness to God for what he hath done for us, yet it will not be sufficient, unless we leave this meeting by saying something more solid, and doing something more earnest and more important, than simply having our affections called forth, and our feelings excited. We ought to leave a deeper testimony and a more lasting declaration of our attachment to the cause of Christ. I think of what Oberlin did, and I wish that to be an example to us. Oberlin was a good Protestant minister, in the South of France. Do you remember what he did when he first heard of the formation of the London Missionary Society? He had but very little plate in his household, but he took all he had, with the exception of one silver spoon, sold the whole of it, and came and brought it as his contribution to the Society. When he died, he bequeathed that one spoon to it, and I believe it is now in the museum of the Society. It is impossible for us to tell what God has wrought by these meetings. I remember Richard Knill—a name that we ought never to hear without being thankful that God sent forth such an emissary to the Christian cause. He used to be one of its best advocates, and was blessed, not only by the desire he created to sustain the Missionary enterprise, but by winning many of his auditory to become Missionaries in the Church of Christ. I remember his stating the following fact:—He had been speaking on behalf of the Missionary cause, and the next morning a man called at the house where he was lodging, and begged permission to see him. Mr. Knill was, of course, very willing to receive him, and did so. He said, "Sir, I went last night to the Missionary Meeting, and I heard you speak of the love of Christ, and of the responsibility of Christ's people to seek the salvation of the heathen. I have professed many years to be a Christian, but I have never yet given anything to the Christian cause. I have come now to say that, by good health and constant work, I have saved up 10*l.*; and I have brought it, begging your acceptance of it as my first contribution to the Missionary Society." Mr. Knill said, "Does your wife know of this?" The man replied, "No; she is not a godly woman, and I am afraid to tell her." "Well," said Mr. Knill, "I will tell you what to do. I cannot take it without her knowledge. Go home, take courage and say to her, 'You are my nearest and dearest friend: I want you to kneel down with me and pray with me for five minutes, and then I want to ask your permission for something that I will not do without that permission.' Do not be afraid, but go tenderly and affectionately to her, see what the result will be, and come again to-morrow." The next morning the man came, and with tears said, "It is a most marvellous thing: my wife has always been opposed to these things; but I went home, I had the courage to do what you told me: I asked her to kneel down with me; I then told her everything, and she has sent me here to-day to say she gives it cordially and with all her heart." Mr. Knill, with good taste and right feeling, said, "Thank God for what he has done; go on and prosper. I will take one sovereign—it would not be right to take more—and every year, as God prospers you, do you continue to support the Missionary cause." I wish I could have had the auditory where I was yesterday. The chaplain of Newgate took me through the prison and over the cells. I should occupy too long a time if I were to tell you half the scenes, sufficient to agonize any heart susceptible of feeling; but while I was speaking to him, a very gentlemanly person was brought in, who, I thought, was one of the officers of the establishment. The chaplain went and whispered something to him. A turnkey beckoned to an officer and said, you must take this person to such a dungeon. He was stripped of his clothing, attired as a felon, and passed out of society, having been condemned to fifteen years' transportation for forgery. Who was he? The son of a man of God, the son of a clergyman. While thinking of this, I said, what deep responsibility rests on all those who teach and endeavour to indoctrinate the mind with the truths of the Gospel, if they do not live so holily as to impress their own children! What a solemn thing to preach the Gospel, and not inculcate it upon their own offspring! What a broken-hearted man must be the father of that son when he is told, that for forgery his son is separated from him for ever, and is banished to another part of the world. It is not only a privilege to attend these meetings, and contribute something to send the Gospel to heathen nations; but it is impossible to tell how much benefit your children may derive from them, and to what an extent the seed of the Gospel may be here sown. The Resolution which I have to propose is this:—

"That this Meeting sincerely sympathises with their faithful Missionaries in Tahiti and South Africa under the injuries they have suffered, not from the Heathen, but from men who bear the Christian name; and it earnestly hopes that the measures adopted by the Directors to obtain redress for the wrongs they have suffered, and to insure their future safety and freedom, may be crowned with success."

I commend to your sympathy the wants of Tahiti; I set before you the sufferings of South Africa; I ask you, while surrounded by earthly comforts and living under bene-

ficent laws, to remember those of our Missionary brethren who are still saying—

"Through floods and flames, if Jesus leads,
I follow where he goes."

Remember what they have to undergo, remember their toils and their sufferings. As you would share in their happiness and joy hereafter, so now help to perpetuate, to continue to carry on this noblest of our Institutions.

The CHAIRMAN said: I have now the pleasure of introducing to you one of a race of men whom it has been said it is of no use to teach,—they cannot be Christianized, but whom we look upon as a brother beloved.

The Rev. S. R. WARD (a gentleman of colour, from Montreal) then rose. Besides, he said, the physical difference between those around me and myself, which I believe you will agree with me is quite evident to any one who has eyes, there are circumstances under which I rise to speak unlike those in which speakers who have preceded me and those who are to follow, are placed. I stand for the first time to speak in Exeter-hall. Exeter-hall has sacred memorials over all Europe, I believe—over all America, I know. I stand for the first time in a place, where the light of British literature has been shed forth through the eloquence of British lips. I have been preceded by two members of Parliament; I am addressing another, and he the successor in the chair of the Lord Mayor of London. I have listened to the conclusive eloquence of a friend on the left, and to that mixture of gravity and wit which proceeded from the Rev. T. Binney. Now, can I say anything to add to what these gentlemen have stated? It does not belong to one, untutored as I was, born a slave as I was, to assume it. Were it not that I behold kindly faces, I should prefer not to speak at all. I rise, however, to second a resolution, so ably and pathetically moved by the honourable Member who has just sat down—a resolution of sympathy with the Missionaries in Tahiti and South Africa, in their peculiar trials and injuries. It is among the inculcations of our holy religion, nay, one that lies at its basis, and enters into every web, and woof, and warp, that we should do unto others as we would that they should do unto us—that we should love our neighbours as ourselves. Now, one of the forms of expression which is given to this common law of our religion is, that we should rejoice with those that do rejoice, and weep with those that weep; in other words, our religion, in its practical experience, is a great system of sympathetic truth—truth adapted to the great variety of circumstances into which human hearts can be thrown. The Missionary who will go from a land like this, which lies under the noon-day sun of literature and religion, and takes truth in his hand to a land where his own family seems the only representative of civilization around him, always deserves our sympathy; and we have no right to send him without following every ripple on the prow of the ship in which he goes with our prayers for his success. The Missionaries in Tahiti labour under peculiar difficulties—difficulties heightened by the former success of the truth of God in that island, where there was so much good done, where the Gospel had brought forth so many fruits. That that mission should have been so prostrated—that these Missionaries should have been so prostrated—must have been a peculiar trial; and now they have an especial draft on your sympathies. The Resolution refers to missions in South Africa, and I am reminded of two things in connexion with that matter. In the first place, my forefathers came from Africa, though not its southern division. I am a descendant of an African prince on the western coast; but I do not think that is a great matter. He was made a slave, he had too much of the man to do what was demanded of him, and he did not transmit to me or mine much to part with. I must, however, feel an interest in Africa, where your Missionaries also have been put to peculiar trials on account of the war. There is another thing that stands side by side with that fact, and that is, slavery. I do not pretend to say that a white man is better than a black man. I believe that a white man is as good if he behaves as well; but that it should have been your good pleasure to send the Gospel to Africa, gives you a draft on my sympathy and gratitude; and I assure you that draft shall be honoured. Your Missionaries have suffered much on account of the Dutch. I have no peculiar spite against the Dutch; but I do remember, that, in 1620, the very year in which the *Mayflower* landed the pilgrim fathers on Plymouth Rock, the Dutch sent to Virginia the first slaves, to curse the American continent with slavery. The fact that your Missionaries have been subjected to trial by the Dutch, is no reason why I should love them better than I did before. In my inner feelings I forgive them, and I believe that God will; but I believe they will have to repent first. The Missionary stations, concerning which you have heard this morning, are furnishing a modern Acts of the Apostles. All these lands are presenting the first influence of that Christianity which has existed for ages in the old country. The first records of Christianity in newer countries are necessarily attractive, and the triumphs of truth there mould, and guide, and sanctify the people who have sent it to those newer countries. Another thing, you have

sent forth Missionaries to countries where they have been murdered by the heathen, and you quickly supplied their places by other men. What do you thereby teach the heathen world? That it is to be conquered —that the conquest is yours, not by the sword, or the ball, or the spear, but by love. There is not a heathen heart that can withstand influence of this sort. One man is murdered, and you send another, at the risk of being murdered by the same hands. You will, by this means, conquer all heathenism. If you continue to act in this way, he who shall tell the story of British rule and influence in some future age, will have much to say, and with a much better grace, concerning British conquest Gospel-wise, than has been already said of British conquest sword-wise. If you were forgetful of the fact patent to the Church in all ages, that the blood of the martyrs is the seed of the Church, it would be a different thing; but when one man is smitten down, you are not discouraged; you send one of your best picked men to take his place; and if it be the will of God that he should die on the same sod, you say, "Even so, Father, for so it seemed good in thy sight." That will conquer the heathen. Elihu Burritt had his own plan for conquering Ireland, and that was, to send one of the American frigates to her well manned, well armed, and supplied with plenty of ammunition. What was the ammunition? Bread—he intended to conquer Irishmen by bread. Sir, take the bread of life to the heathen where they have murdered your Missionaries, and heathendom, under God, will be your conquest.

The Resolution was then put and agreed to.

The Rev. W. ARTHUR (of the Wesleyan Missionary Society) then submitted the following Resolution :—

"That Sir Culling Eardley Eardley, Bart., be the Treasurer, that the Rev. Dr. Tidman be the Foreign Secretary, and the Rev. Ebenezer Prout be the Home Secretary for the ensuing year; that the Directors who are eligible be re-appointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the Aggregate Meeting of Delegates, be chosen to fill up the places of those who retire, and that the Directors have power to fill up any vacancies that may occur."

I have great pleasure in moving that Resolution, and I am sure that the Report which has been submitted to the meeting to-day, and the condition of the Mission of this Society all the world over are quite sufficient to warrant the carrying of this Resolution, and more, if more were needed,—namely, thanks for past services, and all manner of confidence as to services yet to come. And yet, sir, permit me to express one regret, that, in all the eloquent speaking to-day, there has been no representative whatever of what is, after all, the greatest hive of the human family,—Asia. We heard much of China and India in that most admirable Report, but we have not had one sentence, I believe, respecting that entire half of the human race to-day. However, let us be encouraged, by knowing that there are multitudes who are thinking and feeling for India and China. I well know that the heart of this great meeting remembers them and their labours, and invokes the blessing of God upon them. Permit me also to express one feeling of unutterable humiliation this day—not as a Mission Secretary alone—not as connected with the Anglo-Saxon race alone, but as a man professing the name of the Lord Jesus Christ, and as a humble individual, holding in any way the ministry of the Gospel of the Son of God; let me utter before you, sir, and before this meeting, and before the world, my sense of humiliation, and shame and sorrow, that at this day, after all our Missionary effort, and all our Christian boasting, and all our talk of civilization, and liberty, and progress, and all the rest of it, that there are hundreds, that there are thousands of Christian men by name, and of Christian ministers by profession, who are prepared to say that it is no moral evil that a system should exist by which the man who addressed us last may be bought and sold.

The Rev. J. ALDIS, of Maze-pond, said: I pledge myself not to detain you; and if it were not for the purpose of acknowledging and endeavouring to reciprocate, by expressions of kindness, your invitation to me, as connected with another body, I would not attempt to trespass on the attention of the meeting by uttering one sentence. If, however, I may say one or two words, it shall be in relation to one part of the Resolution, which it strikes me is, on the one hand, of very considerable importance, and, on the other, seldom or never arrests attention. This Resolution relates to the appointment of officers—the Treasurer, the Secretaries, and the Directors of the Institution. I am not about to refer to the excellent Treasurer, whose praise is in all the Churches—whose perfect restoration to health I, for one, in common with all this assembly, most ardently desire. Nor am I going to refer to the talented Secretaries, whose work is so well performed, from the results constantly brought under your notice, and so much to your satisfaction; but I wish to advert for one or two moments to the Directors of this Society, and not to them as individuals. They are, as a class, among the pre-eminent messengers of the Churches, and the glory of Christ. So busy are they, that they have enough to do; they are over-worked men, who can ill bear additional toil; they are able men, who could turn the time they spend for the Society into gold; they are reading men,

who never find dearer companions than their books, or a brighter earthly paradise than their studies; but they will read complicated letters, attend at conferences, enter on debates and into the details of comparatively secondary and unimportant business, and expend, month by month throughout the whole year, a very large proportion of their intelligence and affection; yet, be it remembered, these men are not a class of priests bound together by isolated sympathies in antagonism to the whole world. They are not promoting, directly or indirectly, interests of their own; but seem to send away the treasures by which they might be enriched. They have no patronage for their nephews or their sons; they have no advancement to episcopal sees; they have no ultimate views to stars, and garters, and those sort of things. They have the hard work, the serious thought, the painful endeavour, the deep-stirred sympathy, often chilled by the inadequacy of the supplies, never able to carry out all they would effect, from the supineness of the Churches. I take it, in relation to the Directors of a Society, they constitute a marvellous phenomena in the modern history of the Church; they are a living proof of the power and presence of the Saviour's love. They should be prayed for in connexion with ministers and missionaries in distant lands. Having your sympathy, they will do your work with great pleasure and great success, and God's enlarged blessing will come down upon you in the spirit of enlarged generosity, and throughout the whole year, in the abundant enjoyment of his smiles.

The Resolution was then put, and carried.

The Rev. J. ALEXANDER moved, and Dr. HALLEY seconded,

"That the cordial and most respectful acknowledgments of this meeting be presented to the Right Honourable the Lord Mayor, M.P., and to T. Barnes, Esq., M.P., for their kindness in presiding over the present Meeting, and for their valuable assistance in conducting the business of the day."

The Resolution having been carried, the Doxology was sung, and the Meeting adjourned.

EVENING MEETING.

The Adjourned Meeting was held at Finsbury Chapel, the Rev. Dr. CAMPBELL in the chair.

After singing and prayer,

The CHAIRMAN rose and said, that he would not detain the meeting by any observations. There were several gentlemen to address the assembly, who would expatiate on the operations of the Society in various parts of the world.

The Rev. E. PROUT having presented some of the statistics from the Report,

The Rev. W. KIRKUS (of Hackney) rose to move—

"That this Meeting, recognising the Divinely-instituted principle, that Christianity is self-extending, rejoices that its power is exemplified in the Mission Churches,—both in the liberal funds which they contribute, and in the native agents they send forth, for the extension of the Gospel among the heathen."

He might ask, what was worth extending that was not self-supporting? In what state would England have now been found, if Christianity had not been self-supporting and self-extending? Wherever it was found, it would leave that place, and journey onward, until glory to God, good-will on earth, and peace among men, became the anthem of all nations. They were wont to hear, that the Gospel had almost done its work; that civilization had so far advanced, that there was no necessity for it. Hence they were recommended to diffuse civilization abroad; but it was to Christianity that mankind were indebted for the blessings they enjoyed, and to it the heathen owed the civilization that many of them had now attained. There was reason to rejoice that God had induced so many to go forth and preach the Gospel; but it was an expensive system, both as regarded money and life; they ought, therefore, to be thankful, that, among distant nations, men were now ready to come forward and give themselves to the spread of the truth among their fellow-men. It was highly important that British Christians should arise to the same estimate of the value of the Gospel as those who had been newly converted to Christ in other countries.

The Rev. S. R. WARD, (from Montreal,) in seconding the Resolution, said, that they had the best evidence of the self-perpetuating, self-productive power of Christianity in the fact, that the Missionary Churches had contributed £13,000 to the funds of the Society. The agency of the infant Churches abroad had been referred to, and they must be taught that it was their duty to disseminate the truth they had received. Africa had reason to dread the appearance of a white man; so much so, that her sons were accustomed to speak of white men as being as white as Satan. Native agency, therefore, must be employed there, as well as in other parts of the world. Christianity must be made perpetuating and self-extending.

The Rev. Mr. RUSSELL, (of Yarmouth,) supported the Resolution, after which it was put and carried.

The Rev. I. VAUGHAN, (of the New Tabernacle,) rose to move—

"That this Meeting, acknowledging the Word of God as the sole ground of Christian faith and exclusive rule of Christian duty, is especially gratified

and thankful that the Sacred Scriptures, wherever they were not previously possessed, have been presented by the Missionaries of this Society, in the native tongue, to every tribe and nation among whom they labour."

The Resolution appealed to the humanity and the heart of every man. Its importance was great, and would afford an abundance of joyous reflection to every Christian mind. The direct end of Christian missions was the conversion of men ; but it was difficult to ascertain all the collateral blessings which followed the reception of the Gospel. It was the duty of the Church, especially in the present times, to maintain the sacredness of God's Word. All attempts to invalidate its inspiration would issue in developing its great lustre and majesty. How were they to maintain its sacred character? Not by making it dear, and shutting it up in monasteries; but by diffusing it abroad. The theory of Missions was now demonstrated by facts. There were two things they ought to do—first, to get into the Bible ; and secondly, to let the world into the secret.

The Rev. J. Fleming (of Lancaster) seconded the Resolution. He believed that the present state of Madagascar was attributable to the possession of the Bible, watered with the prayers and tears of the Christians in that country. The seed which had been sown in past years in the Missionary field was now yielding its fruit. There was much land yet to be possessed, but in past triumphs they had the strongest ground for encouragement as to the future. There was no evil existing in society over which the Gospel had not achieved a victory in the past; but at the present moment three-fourths of the inhabitants of the world were held in bondage by the iron yoke of sin. From what did that arise? Not from any inherent weakness in the Gospel, but because the Church had not attended to the marching orders of the Captain of Salvation. Concerned to burnish the candlestick, they had neglected to feed the Divine flame. Considering how little interest the Church had taken in the conversion of the world, he was astonished that so much had been accomplished. God never spoke to them with more distinctness than at the present moment, urging them to go forth to possess the land. There was enlargement everywhere, and there must be enlargement in the kingdom of Christ. They must have more of spirituality, vigour, and life, in God's people; and there would be a going forth of them through the world at large.

The Rev. Mr. Allen, of Bombay, supported the Resolution. In India the Society had a noble agency, but it fell far short of what was required. If the Missionaries were equally divided among the people, there would not be one for 300,000 of them; yet, the whole of that vast country was open to Missionary operations. Various causes were destroying the superstitions of India. Education was doing much ; but for want of Christianity being more extensively diffused, scepticism was taking the place of Hindooism, and other systems hitherto prevalent there. It became them, therefore, to extend their efforts, for the spiritual harvest of that part the world had arrived.

The Resolution was then put and carried.

The Rev. L. Byrnes, of Kingston, moved—

"That this Meeting, more especially representing the juvenile constituency of the London Missionary Society, hereby pledges itself to renewed and increased exertions for the support and extension of its important labours."

The Rev. G. Wilkinson, of Enfield, seconded the Resolution, which was then put and carried.

The Rev. E. Prout moved, and the Rev. J. Sugden, from Bangalore, seconded—

"That the cordial thanks of this Meeting be presented to the Rev. Dr. Campbell for his kindness in presiding on the present occasion, and conducting the business of the evening."

which was put and carried by acclamation.

The Chairman having briefly acknowledged the vote, the meeting separated.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London ; by Mr. W. F. Watson, 52, Princes-street, Edinburgh ; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow ; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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